

J. H. RALSTON, Associate Editor

Mountain Lake (Md.) Bible Conference

Rev. James M. Gray, D. D.,
assisted by members of the **Faculty of the**
Moody Bible Institute of Chicago, and
others will conduct the **Bible Conference** at

Mountain Lake Park, Maryland,
August 13th to 20th inclusive



MOUNTAIN LAKE PARK is located at an altitude of 2800 feet in the Alleghany Mountains, on the main line of the Baltimore and Ohio Railroad from New York to Cincinnati and St. Louis, and is the centre of the summer resort region including Deer Park, Aurora, Brookside, Terra Alta and Oakland. It embraces 800 acres of forest and glade, rich in wild flowers, and with superb views opening in all directions. Its invigorating atmosphere, pure, crystal water and magnificent roads make it an ideal resting place. The country round about is replete with nature's wonders, while the Park itself possesses the conveniences of city life, natural gas, electric light, city water, sewer system, stores, physicians, livery, etc. There are also golf links, tennis courts, row boats, bathing houses, saddle horses and other facilities for outdoor pleasures, not excepting the most charming footpaths through the woods.

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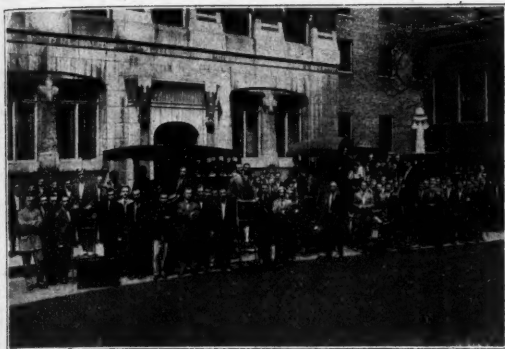
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MAY, 1916

No. 9

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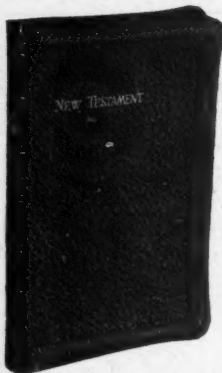
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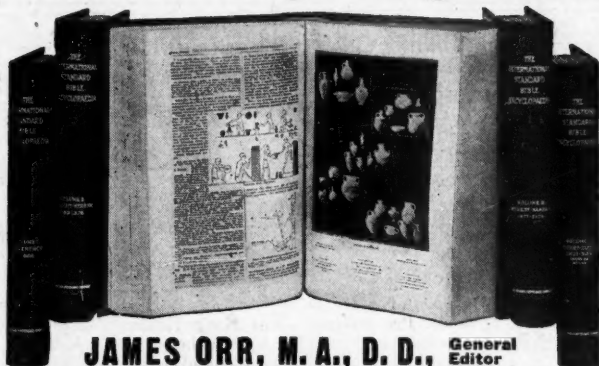
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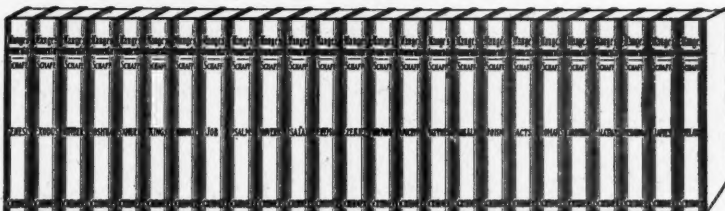
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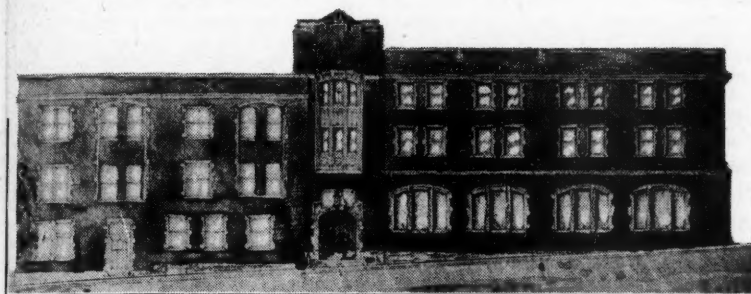
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Williamsburg Mission to the Jews

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THE Christian Workers Magazine

May, 1916

Editorial Notes

"I Will Not Forget Thy Word," Ps. 119:16
Give the Bible a chance. An open faith and a closed Bible never go hand-in-hand.

No Christian life can be strong, beautiful, or fruitful without frequent personal contact with the Scriptures. **Cut from the Loaf** Christian faith will grow, Christian devotion will deepen, Christian service will increase, and New Testament evangelism will become a power, as we come to know our Bible better.

What we need is a genuine revival of the Word of God. It will mean a return to New Testament truth for character, conduct and career, and a revival of evangelistic fervor, testimony and soul-winning.

Let us rally around the Word.—Rev. Parley E. Zartmann, D. D.

The advertisement of the American Bible Society, that its centennial, occurring this month, is an occasion to exalt the Word of God, should impress us very seriously. Many other things are being exalted in this day to the exclusion of the "one thing needful."

Universal Bible Sunday May 7 they have called "Universal Bible Sunday," as it commemorates the founding of the society one hundred years ago, and they ask the cooperation of churches, Sunday schools and Christian organizations throughout the country to make the occasion memorable in every way. History and centennial literature may be obtained from the home office of the society, Astor Place, New York City, or any of its agency secretaries.

We are happy in commemorating the event by the publication of another strong message on the Bible from its able defender, the Rev. John Thomas, M. A., of England. Our readers recall other contributions from the same source which brought strength and inspiration to them, and this is no exception.

Yielding to an earnest request we are republishing also our own editorial book review of January, 1911, entitled, "The New Bible Country." It was copied and quoted at the time to an extent that has led to the

thought that it might be useful if given a new lease of life.

Other features appropriate to a Bible number will be found in our different departments, and it is affectionately urged on pastors, evangelists, Bible teachers, Y. M. C. A. and Y. W. C. A. secretaries and all who have similar opportunities, to make this month one when they shall emphasize the authenticity, historicity, and authority of the Bible as the very Word of God.

A postal card addressed to us will secure, free of cost, a pamphlet on the "Integrity of Holy Scripture," by Dr. Francis L. Patton, formerly president of Princeton Theological Seminary, or one entitled, "Why Study the Bible," by the editor-in-chief, either of which might be found useful in the preparation of talks or addresses on the subject. It is also probable that the editorial "The New Bible Country," will be republished in pamphlet for those who desire it.

A scholar of Scotland, in a recent work on "Revelation and Inspiration" objects to what is commonly known as "verbal inspiration," because of certain facts which seem to contradict it. But Professor William Brenton Greene, of Princeton, has pointed out in a review of his book, that if it were simply a scientific theory that was being considered and the author were a man of character, we would not reject his doctrine because there were some facts which it did not as yet seem to fit.

The question is not therefore, "whether in view of some apparent discrepancies in Scripture we must not deny its inerrancy," but whether in view of certain facts it is not impossible to do so.

Dr. Greene summarized these facts so strongly that we avail ourselves of this occasion to recall them:

1. No discrepancy has yet been proved to involve a contradiction.
2. The doctrine of inerrancy would be unlike every other doctrine of the Bible if it did

not meet with difficulties in the facts that it would interpret.

3. The progress of scholarship tends, as the Scottish scholar admits, to remove these discrepancies.

4. The doctrine of inerrancy rests on the same basis as every other doctrine of the Scriptures in that it is their plain teaching.

5. Our Lord, who is Himself "the truth," not only held the view of His day, which was that the Testament then existing was infallible, but explicitly taught that "the Scriptures can not be broken" (John 10:35).

"In view of all these considerations," says Dr. Greene, "the question would seem to be—whether, in spite of some difficulties that we see not how to overcome, we ought not, because of the amount and character of the testimony, to insist on the inerrancy of the original autographs of the Word of God."

We assuredly believe that the American professor has the advantage over his Scotch contemporary in this argument.

On account of the careless reading of the Scriptures, the lack of correct emphasis bringing out the real sense of the Word, and in order to emphasize the value and

The Art of Reading the Bible power of the Scripture reading in any service, the pastor of the Chelsea Congregational Church of Kansas City, Kan., offers a summer scholarship of two months in the Moody Bible Institute of Chicago, expenses not to exceed \$60, to anyone in the church or Sunday school, who gives the best reading of a portion of the Scriptures, not less than twenty verses. The reading will be judged according to **emphasis, pronunciation and clearness.** Since the pastor made this offer, the Sunday-school superintendent, has made the same offer as a second prize. Eleven have entered the contest.

The pastor suggests that other pastors, and possibly laymen, who would like to have new life and better equipped workers brought into their churches, use this plan which appears to create new interest.

We deplore the refusal of the Park Commissioners of Philadelphia to grant a permit for gospel services this season at Lemon Hill, Fairmount Park. Such services have been held there hitherto under conservative auspices, and untold spiritual blessing has resulted to young and old.

We are informed that the chief opposition has not come from socialists or Romanists, or from politicians or the rabble, but from some persons of Unitarian affiliations, high up in the social scale, who temporarily are in

power. Grave consequences rest on the heads.

The circumstance calls to mind the fight for free speech on Boston Commons over twenty years ago, when Dr. A. J. Gordon, blessed memory, as well as Dr. H. L. Hastings, suffered arrest for preaching the gospel on that historic soil. We recall too, that our old friend, the heroic Dr. L. W. Munhall, happened to be in Boston about that time, and plunged into the conflict with holy glee.

Chicago is agitating the same matter just now, where one of the greatest opportunities for the gospel in Christendom is denied us by the opposition of the Park Commissioners.

Happy the churches anywhere who have a chance to reach the people with the message of salvation in the open air; and alas, for them who, having it, fail to avail themselves of it to the utmost!

An editorial with this title recently appearing in "The Chicago Tribune," reads like an addendum to the prophecies of Daniel or the book of Revelation.

"The Grandeur that was Rome" speaks of the aspirations of Roumania, comparing them with similar ones in the case of the Serbs, Italians, Greeks and Poles, and it might have added the Jews. The ambition of all these peoples is directed toward the past rather than the future, in which they differ entirely from Germany and Russia, for example. The first wants the east and the mouth of the Rhine, while the second wants Constantinople territory that never belonged to them. On the other hand Roumania desires Bessarabia which she once owned as part of the Roman Empire, Italy wants the shores of the Mediterranean she once controlled, and Greece years for certain parts of Asia Minor. These ambitions are all historic while the others are merely economic.

Students of prophecy should not prophesy but we make bold to say, not on our own initiative, but we believe on that of the Word of God, that this war will be settled in this way; and if not, that another war will follow very soon. The testimony of Daniel and John is a unit that the old Roman Empire is coming together again before the end of the age and it is thrilling to live in these days and watch the fulfilment of their inspired words. By the same token, Germany and Russia will be coming together, for their ambitions are of a piece and prophecy outlines their future in the same way. The deepest interest in reading the newspapers at the present time is found in the light they throw on the prophetic Scriptures.

From missionary sources we keep hearing of the trouble rumbling in China, and of dis-

erent localities that are going over to the rebels, so-called. The censorship on news seems to be about as strict with in the lines in that country as it is in some other places, and even those residing there do not know what is going on a few

hundred miles away. Rumors are rife of whole provinces in rebellion, and prayers are going up from many anxious hearts. Let us remember them in our churches and at our firesides, and pray that through it all the witness of the gospel may continue to expand with power.

"Pastors Who Want Calls"

Editorial

Some time since "The Watchman-Examiner" had an editorial with this title that afforded "food for reflection." It contained evidence that "a large number of ministers are ready to leave their present fields if satisfactory openings appear."

The editor expressed his belief that this restlessness indicated a wrong state of affairs in the churches, and very properly and kindly read a lecture to them. But he also thought that "much of the lack of success in pastorates may be due to a loss of that fiery zeal and enthusiasm that come from a settled conviction that the particular field in which a man is laboring is the place where God wants him to labor."

Now what explains the absence of this conviction? Very often it is the absence of something else in the man that God is ready to supply if he asks Him for it, and surrenders his will to receive it—a renewing of the Holy Spirit.

Our contemporary referred to a pastor who looked Sunday after Sunday for a dozen weeks for a pulpit committee which was coming to hear him preach. The committee did not come, but the pastor had put so much vigor and passion into his pulpit work during those weeks, that he baptized thirty as a result! He then discovered that he was not looking for any committee, and settled down happily to his expanding work.

Every pastor can not obtain the benefit of that kind of a spur when he needs it, but there is something else we can recommend. Something that will cost him nothing, something that will rest his tired body and mind, some-

thing that will bring him happiness and joy while he is trying it, and something that we have seen work so often that its effect has long since ceased to be a surprise.

It is a vacation spent at the Moody Bible Institute. A month or even a fortnight there will work wonders. The Bible teaching, the songs of praise heard all the day, the atmosphere of prayer, the fellowship with hundreds of Christians many of whom are enjoying the love of their first espousals to Christ. No wonder the editor of the "Sunday School Times" spoke of his "genuine homesickness" when he said "goodby" to it after two weeks of his experience there last summer.

Write to the Institute for its Summer Bulletin, and for any information you want, and it will come speedily. D. L. Moody was thinking of just such men as we now have in mind when he planned that the Institute should be open nearly the whole year round, and that at most any time, they might "go in and out and find pasture." Nationality is no hindrance; denominationalism is no hindrance; age is no hindrance. It is difficult to think of any hindrance in the case of a sincere Christian who wants a spiritual refreshing.

We turn to our friend, "The Watchman-Examiner" again. The editor asked a pastor who labors in a difficult field if he would not like a better church. He quickly answered: "I surely would, and I am expecting to have one right where I am before long." That is the spirit in which many a pastor has left the Moody Bible Institute to return to his old field, which he considered beyond redemption when he entered its "door of hope."

HOPE AND JOY

Annie J. Flint

A hope is only the frail cocoon
Some butterfly joy enshrining.
In a little while the bonds will break
And the beautiful wings be shining.

The Inspiration of the Bible

By Rev. John Thomas, M. A.

An address at the Metropolitan Tabernacle, London, England, stenographically reported for "The Christian Workers Magazine"

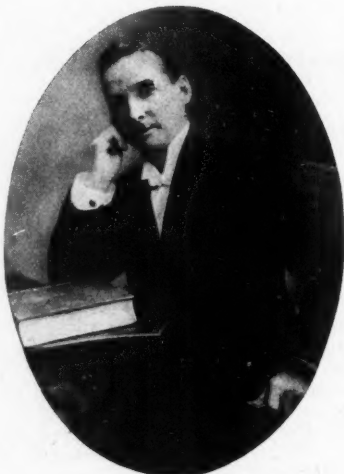
I HAVE come to the conclusion that the great need of the age in the church and out of it is to get people to believe the Bible. We need to get a very definite conception of inspiration in relation to the Bible. There are people who tell you they believe in inspiration, and when you come to examine what they do believe it is worse than looking at a ghost, you cannot possibly find anything. We must first dispose of some of these vapours.

What Inspiration Is and What It Is Not

It is thought a rather smart polemic to say, "A book is inspired if it inspires me." I have heard some, when challenged about their idea of inspiration, say, "Well, those parts are inspired that inspire me." It does not seem to strike them that they are using the word "inspiration" in two very different senses. They are guilty of a violation of the elementary laws of logic that a schoolboy ought to be ashamed of. It reminds one of the old Welshman who as a boy is reported to have said that physical pain is an evil, and no man ought to be allowed or at any rate encouraged, to commit an evil, and since his father gave him physical pain when he flogged him, he ought not to be allowed to do it. This is a very similar sort of argument.

The inspiration which I get from a book is an entirely different thing from that inspiration which the Bible claims, and a man with any elementary knowledge ought to know the difference between supernatural inspiration of a book and the effect of it on any particular man.

Then again, all good books have more or less an inspiring quality, and so you drag the Bible down to the level of any ordinary book. A man makes this rough and ready definition and then goes and accepts Browning on the same position. And Huxley too, for after all Huxley's rejection of truth there is many a sentence that may be considered inspired.



John Thomas

Some try to be exceedingly clever. They say the Greeks had a genius for art, the Romans had a genius for government, and the Hebrews had a genius for religion, and I should say that the men who talk like that have a genius for evading the point of the case. Genius means, so far as it goes, that a man is guided, controlled. If the Greek had a genius for art it meant that so far he had a true sense of beauty. If the Roman had a genius for government it meant that so far he was guided to right conceptions of government. What of the genius of the Hebrew people? They believed that God spoke to them, and if it was genius, only genius, and God did not speak to them, then their genius led them to a lie, and the delusions of genius are as bad as any other delusions. The claim of the Hebrew prophet is not that he has attained as the Greek attained to art or the Romans attained to government. It is not that that he has attained to high religious conceptions, but that God, in His personal condescension and love and truth, came and revealed to him the truth that he came to see and proclaim. This is an entirely different thing.

Worst of all is the fashion of these higher critics to say that they pre-suppose the inspiration of the Scriptures. One of the classic books, as they call them, among the higher critics today, begins its introduction by saying: "Whatever happens, the writer pre-supposes the inspiration of the Scriptures." What does he mean? For, having "presupposed the inspiration of the Scriptures," he goes on to try and prove that the Old Testament is a mass of legends, of myths, of contradictions, of discrepancies, of concoctions and compositions, rolled all up together in a rough and tumble sort of way. And when he has got to that, with the Scriptures cut to pieces, and the great Word of the eternal God represented as the failings of man, then the result of it all is

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said to be divinely inspired! I ask if it is sound and reasonable that any man should say he pre-supposes anything that is worthy to be called inspiration, if he afterwards forgets all about inspiration and gives us such results as that? Whatever our controversy may be we ought to be honest to start with, and if the Bible has been shown to be such a conglomerate of illusions and myths and concoctions, no man has a right to say that can in any sense be divinely inspired.

The Witness of Jesus Christ

We shall gain nothing by any compromise or soft talking in this matter. That is the great peril of the time; this desire to fall in with people. We have to face them, and know where we are, and ought to be. I am not going to maintain any formula cut and dried, about inspiration, except that I am going to put, in a few words, the essence of the Bible claim for its own inspiration. This is how I shall put it. The inspired writer was breathed into by the Holy Spirit in such a manner that the words he spoke, or wrote, were the verbal and specific utterances of God. That is, that the writers of the Bible were so inbreathed by the Spirit of God that though the word came through them, the whole arrangement, and the whole revelation, from beginning to end, is not theirs, but the revelation of the Spirit of God.

Now that is a great word to say. I am quite aware of that. But if I had any diffidence about taking such a position myself, there is one thing that would make me brave, in the midst of all opposition, and that is that, strong as that utterance is, it is not only the claim of the Holy Scriptures, but I have by my side, giving me this utterance, and endorsing it, no less an authority than Jesus Christ the Son of God, and that is where our stronghold is. Do not be afraid of anything so long as Jesus Christ goes up all the way with you, or you go with Him. You may depend upon it that His knowledge and authority will go a great deal further than all the wisdom of modern critics.

I am not now concerned with the distinction between verbal and dynamic inspiration. I am not going into any details or quibbles to-night. I think if you take them seriously, there is no difference in them. If a man takes verbal inspiration he goes to the bottom of it. And if he takes dynamic and burrows to the top he will get verbal inspiration. If you will go deep enough and high enough there is nothing to be afraid about. What I am concerned about is its genuine, general inspired matter. I want to repeat it again. The inspired writers were breathed into by the Holy Spirit, in such a manner that the words they spoke, or wrote, were the verbal utterances of the Spirit of God.

The Witness of the Scriptures Themselves

Now, the New Testament clearly confirms my proposition, in 2 Timothy, 3:16 we read, "All Scripture is given by inspiration of God." Without entering into any controversy about that there can not be the slightest question that it means the Old Testament. And the writer says that all Scripture is God-breathed. If you turn now to 2 Peter 1:21 you will find this: "Holy men of God spake as they were moved by the Holy Ghost."

Jesus speaks of David you remember, "David in the Psalms." He takes that word as being the verbal and certain Word of God. In John 10:35, our Saviour speaks of those "unto whom the word of God came." And you know, that when our Saviour appeals to any passage of the Old Testament, He always appeals to it as the inspired and infallible Word of God. It was the final court of appeal in any and every argument.

Well, the position is summed up in the Epistle to the Hebrews. Here is the sum of it, and that is what we have got to believe, if you are going to hold as I am going to show, a reasonable position. "God, having of old time spoken," God, mark you, GOD. Notice, it is all God. "God, having of old time spoken unto the fathers by the prophets, in divers manners, hath in these last days spoken unto us by His Son." God all through. It does not say that the prophets spoke, but that God spoke in them. You know of course that Jesus Christ declared plainly that every word of His was also the word of the Father that is in Him.

Now then, that is the claim, made by the sacred Scriptures themselves, and made by Jesus, our great and adorable Saviour, that these men were so in-breathed by the Holy Spirit that their writings were veritably and unquestionably the utterances of God. If it can be shown that this sacred Book is unique in its development, its Christian character, its foresight, its knowledge, its finality, the fact of its divine inspiration must be evident to every reasonable and unbiassed mind.

Six Things in Which the Bible Is Unique

1. **The Bible is unique in its sustained and direct development.** It is one continuous unbroken development of divine revelation, from patriarchs of old, and prophets. In talking over this Word of God I want you to realize the significance of that. Here is not a book, but a library. And not merely a library, but a library moving through generation after generation, written by men of very diverse types, under different conditions of life. And yet, from the very beginning of the thing, that development is never broken. Further and further and further, by one great infallible impulse, it moves on to the prize. And while

there are some who would tell you that it was Israel which was an inspired nation, God did not call them that. He said they were a wayward and a stiff-necked people. Israel kept running back. But God's Word never went back. Can you not see the difference? Israel was all sixes and sevens, always forsaking the Word of the Lord, always going backward. How are you going to explain that?

In the beginning of Genesis (3:15) we have, "The woman's seed shall bruise the serpent's head." And from that moment this wonderful Book, this sacred series of Books kept going on and on with as much unifying impulse as a rosebud gradually becomes a perfect rose. It was utterly impossible unless there was within it one great unfolding mind which would not let it share the fate of our poor, broken race, but kept it going on like a shining light, to the perfect day.

You have heard a good deal about literatures of other nations. A little while ago they were telling us these were better than our Bible. There is not a literature in all the world that has developed. They are only outbursts. Here you have God revealing Himself, and never abating one jot of His upward way until the Sun of Righteousness came with healing in His wings.

2. The Bible is unique in its sublime illumination. Why, if you put all the sacred books of the world together and then multiply their illuminating power a million-fold, they would not compare with the light that the Bible gives. You may start if you will, with the marvelous account of the creation at the beginning. This they don't know what to do with. They have been trying to discover where it came from. They said it came from Babylon after the exile. This was so exceedingly silly that even they have given it up. Now they do not know where to look for it. We know where it came from. "God created the heavens and the earth." And God has given us His inimitable flash of light, His great illumination of it all.

They say you may see the progress of revelation in the Bible. Of course it was progressive. We all know that. My grandmother told me when I was a child it was progressive. There was more in the New Testament than the Old. Nothing new about that at all. But at the beginning God created man in His own image, in His own likeness. There is a flash of light you can get outside of the Bible nowhere. Then as you go on with the marvelous, unfolding, illuminating verses of the eternal in the psalms and the prophets, you ascend to the highest and descend to the deepest revelation of God and man.

And what a blaze of divine light there comes to us at last in Jesus Christ! "Thy word is a light to my path, a lamp to my feet," said the old inspired psalmist. How

much more can we say that the light is the glory of God in the face of Jesus Christ, No man. Man never, never found this illumination of the heights and depths of God and man, of time and eternity, of death and immortality. It came from Him who is the light. It never came any other way.

3. The Bible is unique in its divine foresight. The strongest efforts are made to destroy the prophetic character of the Bible. They say, "It is all a mistake, the prophets do not foretell." They were simply teachers. That is not true. Anyone who reads the Old Testament for himself can see it is not true. The prophets were teachers, but more than that, they warned men of sin, and in doing so they were divinely instructed to tell men what the consequences of that sin was going to be. Not general consequences, but absolute consequences. They were instructed to tell what nations should fall and rise, what nations should be taken into captivity, and led from it. And when you have taken all that out you are still left with the foresight of the Bible. The law of the Old Testament is prophecy of Christ and His kingdom. How do you explain that? "Search the scriptures," said Jesus, "They are they that testify of me." How can you explain that? The whole New Testament is bound up with the prophecy of that which is yet to be. The utterances of the Bible are constantly illuminating the prophecies and shedding light on them.

It is a very remarkable fact, and not without significance, that some of the books that are the most violently attacked are among the books that are most divinely prophetic. Note, specially, the book of Daniel, which is supposed to be by some critics the weakest point against them. Yet our Saviour solemnly quoted that book as containing the prophecy of something yet to come in the case of His own kingdom.

Now, if that is all so, where can you find such a book? Read your New Testament and you will learn more about that which is to come than you can get out of the utopias that are imagined today in handbills, and all that kind of literature, because they are all false when they contradict the New Testament. Whatever man may say, you believe that the word of prophecy in that New Testament is to be fulfilled as the final crowning of the glory of the Son of Man in His kingdom.

4. The Bible is unique in its glorious consummation. Why, it is completed and crowned by the Son of God Himself. Did He say about any other book, "Search that book, it testifies of me," and "opening unto them the scriptures taught them the things that were there concerning himself?" Can you not see that these Holy Scriptures of the Old Testa-

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ment were made for Christ who came out of them? Do you believe that He is the eternal Word made flesh? Do you believe that He is the only begotten Son of the Father? Do you believe He is the brightness of the Father's glory, and the express image of His person? Then how can you dare to compare any other revelation with the Holy Scriptures which He came to fulfill? The supernatural consummation compels the supernatural character of that which He fulfilled. I cannot stay with that, but you can see the point is one of transcendent importance.

5. The Bible is unique in its glorious unity. The Saviour spoke of the Holy Scripture as a unity. Was He as wise as those people who want to pick and choose today, who want to take a little portion here, and another there, according to their judgment, and reject the rest? Our Saviour in many memorable utterances, gave His divine imprimatur to the whole of the Old Testament.

But there is one sentence of His that I want you never to forget. "The scripture cannot be broken." Now, He did not say, some part of the Scripture. But He gathered all the various readings of the Old Testament in a singular term—"the scripture." Spoke of it as one, indivisible, and declared that that Scripture, in its sacred and complete unity, cannot be broken. If you antagonize that you are an antagonist of the Lord Jesus Christ. That must be a very serious thing for a follower of the Lord Jesus Christ to consider. Our Saviour went indiscriminately to any and every portion of the Old Testament, and treated every verse that He quoted, and inferentially all the rest of the Holy Scriptures, as belonging to one great unity, that was, in its unity, inspired. Wherever He went the Word was final. Was it to the creation of man and woman, and the first meaning of the marriage union? That was final and ultimate. Was it to God's declaration of Himself in the burning bush, which your critics will call concoction and romance? That word was final. Was it to a Psalm of David's concerning Himself? That word was final. He did not pick and choose, but wherever He went it was the same Scripture.

Remember, the Scripture cannot be broken, and a divine unity as I have shown, in its development, is so marvelous that I defy any man to find any real antagonism between the different parts of the Bible from Genesis to Revelation. One great revelation of God and man runs consistently through it. Is it not wonderful that you can have from generation after generation, men with different degrees of light, of different temperaments, who did not know much of legend or history, and yet, in the whole word of God, you have one con-

sistent revelation of God and man, and sin and truth, and everything that belongs to man's eternal interest and eternal destiny?

Now they try to puzzle us by saying that there seems to be different degrees of inspiration. Well, of course that is not a question of delinquency, it is the difference of degrees like the members of the body. You may say the hands are inferior to the head and sometimes apparently incidental members of the body are less important than the others. But then they belong to the vital unity of the whole. If you take any away you mar the unity. That is my answer. Do you talk about gradation? God has made His word like the human body, some parts in subordination to others, but they all belong to one sacred unity of divine revelation, and they must be regarded and respected as belonging to, and gathered up in, the Saviour's words, "The scripture cannot be broken."

6. The Bible is unique in its divine finality. Jesus promised special inspiration to His disciples to convey to the world truly and rightly that which He communicated to them. The apostle Paul tells us plainly and solemnly that he received his gospel not from man, but directly by revelation from his risen Lord. There is no more affinity between the sacred writers and sub-apostolic writers than there is between sunlight and moonlight. When the inspiration ceased the fathers became common men. We have today abundance of men who, in that secondary sense, in communion with God, are inspired, or amply taught to speak the great and glorious word, but it is an entirely different thing. Do not let people muddle you up with different meanings of inspiration. The inspiration of the Bible is a supernatural one.

Summing Up

Now, I ask you in closing tonight, take these great facts I lay before you, the unique development, perfectly progressive, never going back upon itself, of the divine revelation. Its divine foresight, with great divine eyes to see the things that were yet to be, and its glorious consummation, the Son of God rising out of it in all the glory of His perfect deity and perfect manhood. Its perfect unity, unapproachable sublimity, and its stupendous and awful infallibility. I ask you what poor little pettifogging argument and microscopic quibbles about words and phrases can ever counterbalance these tremendous, comprehensive, all-embracing reasons why we should accept this sacred Word as inspired by the Spirit of God? "God, having of old time spoken unto the fathers by the prophets by divers portions and in divers manners hath at the end of these days spoken unto us in his Son."

"The New Bible Country"

An editorial book review republished by request, from our issue of January, 1911

THIS is the title of a booklet of thirty-one pages, by * * *, professor of Old Testament languages and literature in * * * Theological Seminary. It is prettily gotten up in gift form, * * * and bears a dedication: "To the Memory of My Father and Mother, Dwellers in the Old Bible Country, Whose Christian Faith I Share, While Living in the New."

The author refers to the flame of criticism through which the Bible has recently passed, and observes that the present is a safe time to venture into the burnt district and inquire how it endured the test. It has not been injured, he thinks, but on the contrary, burnished into rarer beauty by the flame that refined but could not destroy its gold.

This is beautiful and true thus far, until we are told on a further page, that as the result of this criticism, many Christian scholars have found it impossible to accept certain conclusions concerning the Bible, which time had made venerable, because, in their judgment, they were not in harmony with facts. The new view of the Bible thus obtained he describes as a new country which men have subdued and made habitable, and in which they may dwell in peace.

THE FEATURES OF THIS COUNTRY

The features of this country, or rather the more important conclusions at which these modern scholars have arrived, are these:

1. **The Bible is a Divine-human Book, whose fountain is God, while the channels through which its various streams flowed are men.**

We are glad that the modern scholar has reached this conclusion, although it is regrettable that he spent so much time in obtaining what the common people have always known. We would take exception to the thought, however, that the channels through which these streams have flowed, "are the deep soul experience of men," and we prefer to believe that the men "spake as they were moved by the Holy Ghost" (2 Pet. 1:21), whether they were possessed of deep soul experiences or not.

2. **A second conclusion is that revelation, as recorded in the Bible, is progressive.**

This, too, the common people have always understood, although they would not agree with these modern scholars that it is progressive "because it rests upon a progressive human experience." On the contrary, they believe that human experience had very little to do with its progression, which finds its cause rather in the purpose and will of God.

In other words, God's revelation of Himself and His plan of redemption is in no sense dependent upon human experience, but human experience is dependent upon God.

3. **The modern scholars have also discovered the priority and predominance of the prophetic element in Scripture.**

The writer says that this is as yet but "commonly recognized by the men of the new school," but we hope that in process of time it will be altogether recognized by them as they come the better to understand the Bible. It would appear too, that they require more light upon the real nature of prophecy for, according to our author, "Prophecy prepares the way for Christ, not by uttering verbal predictions of His coming, but by doing its own work in its own day so grandly, that Jesus when He came, found a godly remnant trained in the school of prophecy, ready to receive Him."

For beauty of phraseology, matched only by vagueness of meaning, this is difficult to surpass. Notwithstanding, we still insist that the prophets did predict the details of Jesus' early life, and that the "godly remnant" were "ready to receive Him" because they found in Him the fulfilment, not of their spiritual hopes and desires, but the very Word of God concerning Him.

SOME MAIN CONCLUSIONS

After laying down these general principles of interpretation at which the modern scholars have now arrived, our author notes some of their main conclusions respecting the composition of the books of the Bible:

1. **It is held in the "new country" that many of the books of the Old Testament are of composite structure, and that various documents have entered into their formation.**

This, we may observe, was also held in the "old country," and there was no occasion for emigrating from it on that account. However, "old country" people believe that Moses and the other writers were as truly inspired and controlled by God, in the selection of these documents, and the placing of them in their literary form, as in the case of any other material they wrote.

2. **It is held that the biblical writers sometimes incorporated mythical and legendary material.**

"Old country" people hold that too, if by "mythical and legendary" be meant parables and an occasional fable or riddle; but they contend that when such is the case, the Holy Spirit in some way or at some time, calls at-

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tention to the fact that they are such. And thus the wayfaring man, though a fool, need not err therein.

But where the Holy Spirit does not indicate the mythical or allegorical character of a portion of Holy Writ, what right has the modern scholar to do so? The impropriety of such a course is seen in the application of the mythical idea by this writer to the statement in Genesis 6:1-4, which tells of the marriage of the sons of God with the daughters of men. Instead of this being a myth, it is, in the light of subsequent teachings of the Word of God, and in the light of history as well, a fact—and when properly understood, a most awful and solemn fact.

3. The modern scholar believes that the biblical writers sometimes idealized the past, constructing history in the light of present knowledge.

This fact seems to give no trouble to Bible readers in the "new country," according to our author, but it would give a good deal of trouble to Bible readers in the "old country." The latter would be inclined to say that it approached deceit and fraud, and that it were unworthy of men purporting to speak from God and to be channels for His will. The theory is an old one, and has been refuted again and again by masters of biblical science such as Professor Green, of Princeton; Professor Bissell, of Hartford, and many more.

4. Bible students in the "new country" believe they have discovered evidence that many of the books of the Old Testament have undergone revision at the hands of later editors.

Bible students in the "old country" believe this as well, but affirm, as in the case previously referred to, that these later editors, being no later, for example, than the time of Ezra, were qualified by God for their work.

5. Questions of authorship have engaged a large share of attention among men of the new school, and Moses is represented as delivering farewell speeches to Israel a short time before his death, just as Thucydides puts speeches into the mouth of Pericles. According to these men, the Pentateuch, in its present form, dates from the period subsequent to the exile. Isaiah is the author of certain chapters in the first part of that book, but an unknown writer of the exilic period, a century and a half later, poured out the glowing message of comfort in chapters forty to fifty-five. Jonah is best interpreted as an allegory, and Daniel as an apocalypse dating from the Macabean period. The Song of Songs is only a collection of independent love lyrics, celebrating the triumph of a pure woman's love under great temptation.

All this is pure assumption. The distinguished authors already mentioned, Green and Bissell, have proved unmistakably the Mosaic

authorship of the Pentateuch. Dr. Douglas has shown that Isaiah is one, and his book one. And our own Prof. George L. Robinson of McCormick Seminary, has more recently done the same. Prof. Joseph D. Wilson has demonstrated that Daniel wrote Daniel. As to Jonah, it can be shown that it is not only history, but most important history, and that as such, the prophet himself becomes one of the most remarkable types of Israel, from a dispensational point of view, which the Old Testament presents. As to the Song of Songs, it is only the unspiritual that can not see in it "the expression of the heart of Jehovah toward Israel, the 'earth' wife, now repudiated, but yet to be restored; and the secondary and larger interpretation of Christ, the Son, and His heavenly bride, the church." ("Scofield Reference Bible").

WHAT ABOUT THE NEXT GENERATION?

One may now be ready to ask with our author, what value the inhabitants of this "new country" place upon the Bible?

But no, there is another question more important, namely, What value will the next generation of the inhabitants of this "new country" place upon the Bible? The present generation may subsist on the heavenly manna they have carried with them from the old country, but the corn of this "new country" will have little nutrition in it for human souls.

Our author says the Bible has not failed, that it does not fail, and never can fail, in the accomplishment of the one sovereign and gracious purpose to recover sinful men to God. This is indeed true of the Bible as God has given it to men, but it will not be true of the Bible as some of these men have now corrupted it under the guise of modern scholarship.

He says that people who live in the "new country" are not surprised when they are told that historical statements of the Bible are not always free from error, and that the science of the Bible cannot be brought into accord with the science of our time.

By what kind of reasoning, therefore, can he assume, as he does, that the supreme position which the Bible holds today is due to the perfect revelation of divine wisdom and grace which it gives in Jesus Christ?

If it be true, as he says, that in the transcendent personality of Christ is the real and final inerrancy of the Bible, how are we to know that personality in any real and final sense, if the Bible be not inerrant? How illogical it seems to speak of infallibility as being essentially the characteristic, not of a book but of a person, when our only knowledge of the infallibility of that person comes from that book? If the Bible be defective in its historical statements, how can it unerringly show

us Him who is the life, and truth and grace of God incarnate? In vain can men long hold to an infallible Christ who deny an infallible revelation of that Christ.

THE WRITTEN WORD AND THE WORD INCARNATE

The spirit that is behind the rationalistic criticism of the day, and that lives and breathes in it, has for its objective, not the undermining of faith in an inerrant Bible, so much as the undermining of faith in an inerrant Saviour. The real object of attack is not the Word written but the Word incarnate.

It is a strange argument these modern scholars use to substantiate their point, in saying that Jesus' own attitude to the Old Testament confirms it. In their view, He repeated outright certain long-standing doctrines of the Old Testament, as for example, when He said in His sermon on the mount, "It was said to them of old time . . . but I say unto you." On the basis of these words, they claim that if we believe in the infallibility of Jesus we cannot believe in the infallibility of every particular passage of Scripture.

We take a different view of this however, and contend that our Lord does not here refer to the pure Word of God so much as

to the confused and powerless teachings of the scribes and Pharisees which passed for it. "With His royally authoritative 'I say unto you,' He sweeps away the accumulated rubbish, and once more sets before the world the law of the Most High in all its awful beauty and power." (G. H. Pember).

Our author says that without stopping to argue whether the old Bible country or the new is the better country to live in, it only remains to be said that the "new country" is rapidly filling up with emigrants from the old.

We have no doubt of this, but it reminds us of a large outflow of emigrants which took place from the United States not long ago, into another country not so many miles away. The papers reported that great disappointment had been expressed by many of those who left us, and that some of them were coming back wiser, if not wealthier, than they went. Alluring advertisements and cheap tours did not have the attraction for them they once did.

We would not prophecy, but we believe that in the spiritual realm some who have been attracted into the "new country" of which we hear, will be very sorry that they ever left the old when the harvest time comes around.

The Reading of God's Word

Adelaide Addison Pollard

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8:8.

"Distinctly" may I read Thy Word—
God's saving message must be heard.
"Lift up thy voice!" so cried the seer—
Can men "believe" who do not "hear"?
And I must give "the sense" that none
May fail to "understand" Thy Son;
For all who "know" Thee, God of grace,
Behold Thee in the Saviour's "face";
And in Thy "Word" the Christ we

see—

The Word "made flesh." That Word is
He!

Let me not "add" one word of mine;
Nor "take away" one word of Thine;
Nor stumble, reading carelessly,

Lest souls should "stumble," too, through
me!

With "Godly fear," O, may I read,
And not with bold, irreverent speed—
Rememb'ring at what awful cost
God spake by Jesus to the lost.
May I not on myself depend
But on the Spirit Thou didst send
To "teach" and "guide" me, day by day,
And "glorify" Thy Son alway.
So may I read, that hearts shall move
Responsive to Thy voice of love!
So may I read, that men shall seek
And find Thee, when they hear Thee
speak!

The Tongues of Teachers

Prof. A. T. Robertson, D. D.

An exposition of James 3:1-12

In "Practical and Social Aspects of Christianity"

JAMES carries on the discussion of "slow to speak" (1:17). He has just been writing about idle faith in 2:14-26, and now he proceeds (Plummer) to expound the peril of the idle word, "wrong speech after wrong action." Indeed, in 1:26 he had already mentioned the failure to bridle the tongue as a sure sign of vain religion. Now he expands the matter in a remarkable paragraph. The transition is thus not so abrupt as at first seems to be the case, and apparently from the first he planned this discussion of the tongue. Probably it comes here (Plummer) because controversies about faith and works were already rife. Here James speaks "against those who substitute words for works" (Plummer), a rather large class, alas! "In noble uprightness, he values only the strict practice of concrete duties, and hates talk" (Reuss), if it is only talk. James has the gift of condensation. He can write on talk without taking twenty volumes, like Carlyle, to prove that if speech is silvern, silence is golden (Plummer). The "overvaluation of theory as compared with practice" (Mayor) condemned in chapter 2, is still present with James as he discusses the tongue.

1. The Importance of Teachers

We are not here to think simply of official teachers like Paul's apostles, prophets, teachers (1 Cor. 12:28; Eph. 4:11). In the "Didache" (13:2; 15:1, 2) teachers are placed on a par with prophets and higher than bishops and deacons. There is no doubt that teaching received tremendous emphasis in the work of the early Christians. Jesus is the great Teacher of the ages and is usually presented as teaching. In the Jewish "Houses of Learning" (synagogues) teaching was as prominent an element as worship. The official teachers passed away and the modern Sunday-school movement is an effort to restore the teaching function in the churches. The true preacher should be a teacher also, but many preachers are more evangelistic and hortatory than didactic. The best preachers combine all these elements and build up the saints in the faith to which they have been won. Even the mission work of modern Christianity has had to lay new emphasis on the educational side of Christian effort. There is no reason why the morning service in public worship should not be a teaching service and the evening service more evangelistic. Teachers are necessary. People "having itching ears will heap up to themselves teachers after their own lusts"

(2 Tim. 4:3). Epictetus (Book 3, chapter 23:29) says: Rufus "used to speak in such a way that each of us as we sat thought that someone had accused us to him."

2. Self-appointed Teachers

But James here is thinking of the unofficial teachers in the churches. In the Jewish synagogues there was wide latitude allowed for strangers and others to speak. Jesus took advantage of this opportunity and taught freely in the synagogues (Matt. 12:9; Mark 1:39; Luke 6:14). There would be interruption and violent opposition at times (Cf. John 6:59-66). Paul extended the courtesy to strangers to speak in the Jewish synagogues, and met with open opposition at times (Cf. Acts 13:15, 45; 18:6). In Corinth we have a striking instance of the evil of promiscuous teaching, unrestrained and unregulated (1 Cor. 14). It became necessary for Paul to rebuke the church for unseemly disorder. There were many who were only too ready to be carried away by any new-fangled doctrine. There is safety in free discussion, which acts as a safety-valve and also leaves a deposit of truth. But the acrimonious spirit had a fine opportunity to display itself. Men of arrogant convictions and little knowledge felt that they "had no need to learn anything from their brethren, but were fully equipped as teachers" (Johnstone); "desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm" (1 Tim. 1:7). Some men with a certain fluency of speech really had no message and only spoke out of vanity and really "thought more of the admiration which they might excite by a display of their powers than of the light and strength which through God's grace they might give their brethren" (Dale). Evidently James is here concerned with these promiscuous, officious, irresponsible, self-appointed teachers, men with a cock-sure explanation of all difficulties, not afraid to rush in where angels fear to tread. The world was full of roving teachers with every sort of patent "ism" to dispense to the public. Both Jews and Athenians were eager for something newer than the last stale theory (the very latest fad). The synagogues of the Jews and the churches of the Christians offered a fine platform for these cranks to air their notions. Besides, some of the best of men, earnest Christians, have a "lust for talk" (Sir W. Robertson Nicoll) that leads them into all sorts of excesses.

James, therefore, is pleading for restraint

and moderation when he says: "Be not many of you teachers." Teachers are absolutely necessary, but the thing can be overdone. Some learners (disciples) are needed. Liberty within reasonable limits must be allowed, but not rank license. Men must not be too eager to teach what they do not know. There is no danger of an oversupply of well-equipped teachers who are masters of the message of Christ. There are still too many who are incompetent, and therefore the accent on "teacher-training" in the Sunday-schools is most timely. The caution of James is pertinent to-day, but we must not discourage timid souls who can learn to teach and who ought to undertake it. The greatness of the teacher's task must not be overlooked. James warns us against its abuse. There is a mental sloth that is as bad as this eagerness to be teachers, a lazy satisfaction with the elements of Christianity and failure to grow into the position of teachers of the doctrines of grace, continuing as babes unable to digest solid food (Heb. 5:12).

3. The Peril of Teachers

Teaching has to be done. There is no escape from that, but those who teach must understand their responsibility. They are doctors (from *doceo*, to teach) of the mind and heart. They cannot escape their responsibility, as spiritual surgeons, for they deal with the issues of life and death, "knowing that we shall receive heavier judgment." In seasons of religious excitement it is particularly desirable that men shall bear this fact in mind. There is danger for the teacher and for those that hear and are led astray by foolish talk. Feeling was probably running high in some of the churches, and there was occasion for the sobering words of James. "The penalty of untruth is untruth, to imbibe which is death" (Taylor). One has only to recall the words of Jesus: "And I say unto you, that every idle word that men shall speak, they

shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36). It is easy to be overconfident, like the complacency of the Jews of whom Paul said that each was confident that he was "a corrector of the foolish, a teacher of babes" (Rom. 2:20). "Blind leaders of the blind" (Matt. 15:14) are they. It is bad enough to break one of the least commandments, but whoever does, "and shall teach men so, shall be called least in the kingdom of heaven" (Matt. 5:19). There is no escaping the fact that a heavier penalty rests on preachers and teachers who leave a trail of error behind them. This point of view explains Paul's anxiety in the pastoral Epistles for the future of Christianity, as it had to confront Pharisaism, Gnosticism, Mithraism, the Emperor-cult, and the hundred and one vagaries of the age. Certainly, a teacher must speak his mind. He must be intellectually honest and tell what he sees, only he is not called upon to give his guesses at truth as truth. There is no harm in a teacher's being interesting. He ought to be if he can, but not at the expense of truth. Freedom of teaching is, moreover, quite consonant with fidelity to truth. Surely one does not have to be a mere traditionalist in order to escape wild speculation. He must bring forth things new and old if they are true. The severest words that fell from the lips of Jesus are against the Pharisees who filled the place of teachers for the Jews, but who "say and do not," who "sit on Moses' seat" as authoritative teachers and yet "strain out the gnat, and swallow the camel" (Matt. 23). "Woe unto you lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). The tragedy of that situation beggars description. The child was kept in the dark while at school because the teacher did not let in the light. "The hungry sheep look up and are not fed."

Seventh-Day Adventist Teaching Upon the Doctrine of the Trinity

[With this Communication we must close our columns to the Discussion of this topic for the present.—Editors]

EDITORS of The Christian Workers Magazine:

In your October number under the heading "Seventh-day Adventists and the Doctrine of the Trinity," appeared an article from Rev. D. M. Canright, in which he attempts to show that this religious body rejects the doctrine of the trinity, involving the Deity of Christ; and in which he strongly attacks my statements published in the June is-

sue, in which I said: "I regard our position upon the trinity as in harmony with that of other evangelical churches." Mr. Canright declares, "This statement is untrue." And he adds: "Either he (Elder Wheeler), does not know the doctrine of his church, or has not read its standard works, or else he misleads you."

In support of his contention Mr. Canright quotes certain passages from an old book

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written by Elder J. H. Waggoner, printed in 1884, and projected in such a way as to really place the Seventh-day Adventist denomination in a false light before your readers. The conclusion naturally follows, unless something is said to answer these charges, that Mr. Canright is correct in his assertions. He may not intend to misrepresent us, but his way of putting things appears bad. However, not wishing to be personal, I will, in correcting his mistakes, confine myself to facts.

The work of Elder Waggoner was written, as will appear, before our denominational views upon the doctrine of the trinity had been defined. It has been out of print many years, and I may add that no controvertible or in-harmonious sentiments survive in the later literature of our organization. For some reason Mr. Canright has made use of quotations only from this obsolete publication; apparently overlooking the rich and numerous sources of information upon this subject to be found in our recent and standard works like "Desire of the Ages;" "The Story of the Ages;" "The Coming King;" "Bible Readings for the Home Circle;" "Patriarchs and Prophets;" "The Ministry of Healing;" "Steps to Christ;" "Christ's Object Lessons;" and "Testimonies for the Church."

"The Bible Doctrine of the Trinity"

In the year 1892 Seventh-day Adventists placed themselves plainly before the world as believers in the evangelical doctrine of the trinity and the Deity of Christ in the most unequivocal sense of those terms, by adopting and publishing for the general use of its church and missionary societies a treatise entitled "The Bible Doctrine of the Trinity." It was written by Samuel T. Spear, D. D., a prominent Presbyterian clergyman, pastor of the South Presbyterian Church, Brooklyn, N. Y., from 1849 to 1871, and afterward associated editorially with "The Independent," till the close of his life. The article was published by that religious journal in its issue of November 14, 1889, soon after Dr. Spears' death. This exceptionally clear, scriptural, and in every way excellent exposition of the Christian doctrine of the trinity, in tract form and bearing the name of its esteemed author, has been in general use among Seventh-day Adventists during the past twenty-three years. I quote the opening paragraph:

"The Bible while not giving a metaphysical definition of the spiritual unity of God, teaches his essential oneness in opposition to all forms of polytheism, and also assumes man's capacity to apprehend the idea sufficiently for all the purposes of worship and obedience. John 17:3; 1 Corinthians 8:6. The same Bible as clearly teaches that the adorable person

known to us as Jesus Christ, when considered in his whole nature, is truly divine and truly God in the most absolute sense. John 1:1-18; 1 John 5:20; Romans 1:3, 4; 9:5; Titus 2:13." Mr. Canright appears not to know these facts.

The Testimony of Elder Daniells

Finally, that I may put to rest this calumny against our faith, and at the same time refute Mr. Canright's contention that Seventh-day Adventists "have a carefully prepared, officially endorsed, printed creed," I wish to present a letter from Elder A. G. Daniells, President of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C. In answer to my inquiries about the points disputed by Mr. Canright, he wrote me on December 16, 1915, as follows:

"Dear Brother Wheeler:

"The Seventh-day Adventist denomination does not deny nor even question the Deity of the Son of God. Nothing can be found in the record of our pronouncements as a body during the seventy-one years of our existence to show that we disbelieve in the Deity of our blessed and only Saviour. Individuals among us may have been somewhat confused in the early days regarding the trinity. Some of them made statements in their writings that have never been accepted by the body. For many years every utterance of all our writers have expressed the unbounded confidence in the Deity of Christ. All any one will need to do to verify this fact is to go through the files of our denominational papers and the many books we have put out.

"Now as to creed. Seventh-day Adventists have never drawn up, nor adopted a church creed. From our earliest days we have made it plain that the Bible must be our only creed. We have all been united all the way along in the view that the word of God must be the one infallible authority in matters of salvation.

"No, Brother Wheeler, we have never drafted a church creed, nor even approached one.

Very sincerely,

A. G. Daniells."

In conclusion we wish to confess with the beloved Paul and the multitude of early Christian witnesses, that "To us there is but one God the Father, of whom are all things, and we in him; one Lord Jesus Christ, by whom are all things and we by him; and one Spirit, even as ye are called in one hope of your calling." (See 1 Cor. 8:6; Eph. 4:4).

And in the benedictive prayer we join in fellowship with all the children of God saying: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all, Amen." (2 Cor. 13:14).

Lee S. Wheeler.

The Music at the Billy Sunday Meetings

Mr. Homer A. Rodeheaver

(An address at the Moody Bible Institute, stenographically reported)



Homer A. Rodeheaver

THANK you for this cordial reception, it is mighty fine, and we appreciate it very much, indeed. It is always a privilege and an honor to be invited here. So much of wonderful memory in the evangelistic world has emanated from this sacred spot. We almost approach it with a sense of awe. Everywhere we go folks are asking where they can go to get training for special evangelistic work, and I say, "The best place in all the world I know is the Moody Bible Institute." We have in our own party representatives of your Institute, and we refer these people to them.

I am so glad this condition exists today, this spirit of co-operation between the folks in the field and your Institute because it ought to be. I have appreciated personally the friendship of this Institute. I have appreciated recently some special courtesies and friendship extended by Dr. Gray, and I am sure we are all helping each other more because of the better mutual understanding.

What Institute Students Do In the Field

It might be an encouragement to you young men and women who are here to know what some of you are able to do after going out in the field.

In one year Miss Saxe had 10,000 people in systematic, organized classes, studying the Bible. You know she was in the foreign field for a little while and wanted to go back—she thought she was needed over there. But a friend suggested that if she would let these Bible classes know of her interest in the foreign field they would make it possible for her to multiply herself many times in mission lands, and with that thought in mind, she agreed to stay in this country and do this kind of work. And it has become true, that these different Bible classes, in addition to renewing their own interest and the interest of others in practical Bible study, have sent scores of men and women into the foreign field, and made it possible for scores of workers there to carry on their work. That's a new phase of her work up and down the country.

Mr. Brewster is a member of our party, who has been a student and a teacher in Chicago, a teacher of voice, and has done considerable

concert and recital work in your city, not thinking that he ever would be particularly interested in evangelistic work. But he got into our campaign in Des Moines, got a definite heart interest in it, because of which he gave up work in Des Moines, where he had been at the head of the voice department in the conservatory. Because of the vision he got of the possibility of preaching to men and women through song, he was willing to give this up and come with us to try to reach men and women and bring them nearer to God.

The Organization of the Choirs

Possibly just a word about the physical organization of the musical part of our work. Our choruses vary in size, of course, in proportion to the size of the city. In Omaha we had about 1,500, in Philadelphia a few more than that; indeed, we had three different choruses, there, from 1,500 to 2,000 in each one, meeting on different nights. We have two mixed choruses. For example, No. 1 sings on Tuesday night, No. 2 on Wednesday night, and then on Thursday night a male chorus made up of men outside of the other two choruses. We then go back to the regular plan of No. 1 on Friday night and No. 2 on Saturday night, alternating the Sunday morning and evening service, with the men's chorus singing every Sunday afternoon, as most of the services on Sunday afternoon are for men only.

The choruses are organized through the churches, of course, by the committee appointed by the pastor of each church. He appoints two of his people to represent the church on the music committee. At the direction of the chairman of this committee they are called together, get their instructions and select from their church the representatives of their church for the chorus. The secretary and chairman of the music committee make all apportionments, telling each one the different parts they can have. The churches are allowed members according to the membership of their churches.

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It is unnecessary to go into the detail of it. Then the folks come together before the opening days of the campaign, are seated and given their regular places in the chorus. By having it divided we have been fortunate in having folks who will attend very regularly.

Sunshine and Cheer

Then in the musical part of our service it is our aim always to make it as cheery and bright and sunshiny as we can, at the same time not losing sight of the reverential, devotional power of gospel song.

First, in a great evangelistic campaign, we have to take into consideration the fact that most of the audience are folks who have not been vitally interested in any special form of religious work. Then we have a lot of men and women who have never been interested in the slightest way in any definite form of religious work.

We have folks who have been on the outside, who are attracted by the unusual form of the building, the musical form of service, etc.; men and women who come from homes where they have trouble, and heart aches, and sadness and discouragement; where things have been going hard with them; women whose babies have been sick, maybe laid away beneath the sod, and their hearts are heavy; and we try, through the service of song, to let them know that the religion of Jesus Christ makes men and women the happiest in all the world. We try to let them see that if they have the real brand, without any mixture of things that ought not to be in it, they have more reason to be glad than anybody else.

If we can show the sunshine in our own faces it will recommend our religion to other folks more than anything else we can do. The thing that has made it so hard to get young people interested in practical religious work is that so many folks have the idea that they have to be so sad, and serious and solemn all the time if they are religious. A little girl went home from the church one day, and they asked her what they did over there. She said, "They just sang a lot of sad songs about heaven." The young folks don't want that, but if we can show them the glad side, the sunshiny side, they come back and they begin to say, "Maybe we have been looking at the wrong kind, maybe it has been misrepresented"; and through the practical, cheerful side of religion that we try to show, they are attracted there, and they hear the real old-fashioned message of the old-fashioned gospel, they give their hearts to God, they get hold of it in a practical sort of way, and become useful and effective workers in the different churches of the city.

What an Old Hymn Did

Then we always mix into our song service some of the old-time hymns. We ought to

teach them to our children, they ought to know and remember the old hymns that father and mother sang. You cannot tell when they are going to bob up in the years of the future and carry that boy back to the days when he knelt at mother's knee, and played on the floor while she sang about her work.

When Bishop Bristol was in Des Moines, he told the story of a man in one of the theological seminaries, who had gone there to finish his study for the ministry. His mother had given him to God as a boy. She and his father had worked and saved that he might go to school and become a minister of the gospel, which was their highest hope for this boy; they were glad for all the extra hours and hard days, and callouses worn on their hands, for they thought that boy was going to preach the gospel.

In the seminary he got mixed up in some of the things he was trying to prove and couldn't do it; he lost his faith and his vision of Christ, and because he couldn't prove and understand all these things he began to agree with some of the folks on the outside who said it didn't matter much anyway.

He decided to quit. He packed his trunk and took it to the train; had it in the baggage room. He was sitting in the waiting room, waiting for the train. As he sat there a plasterer working overhead kept whistling an old, old hymn. It was the hymn his mother used to sing when he was a boy. The plasterer kept on whistling, all unmindful of his audience. As the boy listened to him, his mind went back to those days when he had played around her knee, and the prayers she had sent up for him, the long hard days, the long hard nights, the planning, the sacrifice and hard work of the father and mother; how his mother had looked forward to his coming, and was still praying and awaiting the time when he would come from his school and go out as a minister of the gospel, bearing her name on the firing line for God.

All this picture came before him, the picture of the old home. He got a vision of how disappointed she was going to be when he walked in and said, "Mother, I have given it all up, I believe there is nothing in it any more, it's no good, I have gotten over that, it doesn't mean anything to me any more." He got a glimpse of her disappointed and broken heart. As this picture came before him, as he looked into the future to see what it would mean, he went into the baggage room and got his trunk out, took it back to his room, got down on his knees and asked God to forgive him; he got through the complication of doubts that had befogged him, and has been preaching the gospel of the grace of Christ ever since.

We try to keep alive some of the old hymns, we sing them every night and every day. The

men that come there have visions and pictures of the same kind come before them of these old hymns that they have heard their fathers and mothers sing. In that way we try to interest the different classes; the men and women who are troubled, through the sunshiny, practical part of it, and then the men who come there who have drifted away from the moorings—father and mother, and they get back because they are stirred by these old songs.

The Message in the Song

Then we try to get into the hearts of the people some practical, definite message through the gospel songs. There is the invitation, the prayer, the petition, the praise—every form of service in song. You can preach any sort of sermon and do nothing but sing. Folks don't realize that so much because they have gotten so in the habit of just singing over the songs and not paying any attention to what they sing.

I think of the story of the circuit rider in Tennessee. He came in one night and walked up to the desk. It was in the days when they just had one hymn book, and he had to line it off, read two lines and sing two lines, etc. He picked up his book and got the pitch from his pitch pipe, and got ready to sing, and adjusted his glasses, and said,

"The lights are bad, my eyes are dim,

I can scarcely see to read my hymn."

The crowd thought these were the first two lines of the hymn, and sang them. He said:

"I didn't mean to sing the hymn,

I only meant my eyes were dim."

Then they sang those two lines. He said:

"I didn't mean to sing at all,

The Devil must be in you all."

And they sang them.

I have heard some folks sing some of the most beautiful songs that didn't mean it a bit more than that. I wonder if you ever did it yourself; I expect you have. There are wonderful messages in the old hymns if we can just get the beauty out of them.

Before we go on with any other part of this service I am going to stop right here and have Mr. Brewster sing for you a verse of a new setting of the old hymn of George Matheson, "O Love, that will not let me go."

You know the story of the man who wrote this hymn; I guess it is authentic. He was in love with a beautiful young woman; his eyes were affected; the doctor told him one day that he was going blind in a short while. He was engaged to this young woman. He went to her and told her the first thing, thinking of course he would get sympathy, help and encouragement from her. She said she would have to think it over a little while. Finally she told him she couldn't take the chance of going

through life as the wife of a blind man. In his sorrow he wrote this hymn, "O Light, that followest all my way." He had found the light that was brighter than the sun or any other light he could have.

"Brighten the Corner Where You Are"

Then we try in different ways to get every man and woman we possibly can to singing some of the songs. We pick out one they can sing. The song, "O, how you will love him, when you know him" was the favorite of the folks in some towns. Another favorite, "He will not let me fall," and another,

"Every cloud will wear a rainbow,
If your heart keeps right."

The one folks seem to like best now is the little bit of sunshine and good cheer, "Brighten the corner where you are." Maybe you have heard it. I suppose, if you should analyze it, you would not find much theology in it, but you would find a whole lot of real, practical religion after all. It is a good place to get folks to start in the home, brighten the corner. A young woman went home and told the lady where she worked, "They have the funniest song down there." The lady said, "What is it?" She said, "Fight in the corner where you are." She had caught the rhythm and was humming it, though she didn't have the words right. We use it because it gives the possibility of having the men and women, boys and girls, and different sections, sing.

Of course, we have this magnificent chorus, and we have them sing for the folks and draw people to the tabernacle, but the greatest part of our effort is to try to get the whole congregation to sing, every man, woman and child in it. We spend more time trying to do that than trying to get the wonderful and artistic effect from our service, or the great choirs either, although the folks tell us our choirs are good, and they appreciate and enjoy them.

You have to have some tuneful, easy, melody, because only a small percentage of people can sing a thing that is at all hard to sing. The songs that have blessed the world so much are the simple melodies. Take Dr. Towner's "Trust and Obey." Folks have sung that when they couldn't have sung anything from "The Messiah." The kind that is the easiest and simplest to sing is the best for the people. We try to get hold of simple and splendid songs, with a catchy melody, and get everybody to sing. We try through the song service to interest the whole mass of people. They will hear their neighbors singing "Brighten the corner," and say, "Where did you learn that?" "Down at the tabernacle." "Do they sing songs like that?" "Oh, yes, you ought to come down." That gives

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people an opportunity to invite them down and speak to them about their soul's salvation.

We put the emphasis on the thing you do here, real, definite, practical, personal work, and we ask every single member of our great chorus to become a personal worker, not only in the tabernacle, but outside. They do; they interest the folks in song and get them to the place where they can speak to them through the song, and then talk to them about their soul, and try to lead them to Jesus Christ.

I suggested to the members of the chorus in Patterson that they sing on the way home. A few days afterward I had a letter from a man, saying, "I didn't go to the tabernacle, I didn't believe in it, I wasn't going to go, but night before last I was going home on a street car, and two ladies got to singing a song, and it so touched my heart that I decided then and there to give my heart to Jesus Christ, and I did it on the street car. I don't know whether I will ever know who the ladies were, but I wish you would tell your chorus about it." There is a wonderful mission in it, friends, and I hope you will begin to look more and more at the practical, definite part of the singing, and begin to mean, when you sing, the things you say, and carry the real, definite message in that way.

"Pray for My Papa"

Sometimes we have to have the song that attracts and interests first to get them there. After we get them there through the songs, then we reach out and touch the men and women.

A little girl was interested in the meeting through the song service, and she sang in the chorus. She was converted and began praying for her father. In a prayer meeting we had in one of the outlying districts one morning I asked the folks who had some one on their hearts they were praying for to stand up and tell us about it. In the back of the church this little girl stood up and said, "Please pray for my papa." The people didn't pay much attention to the little girl, because they thought she was saying it because the other people did.

The next night at the tabernacle a tall, broad-shouldered man came up as I started out, took me by the hand and said, as the tears glistened in his eyes, "I haven't treated my family right. I have made good money, but I have given it away to the saloon keeper. I have been an awful fool. My wife has gone without things for my selfish indulgence, my children have been cold and hungry because of my sin and selfishness, but tonight I have given my heart to God. I am taking back the children a new daddy, my wife a new husband; it was my little girl that asked you to pray for me yesterday morning in the prayer meeting."

There's no end to it, friends. It is all for the one purpose, to help the preacher to get the folks there and interested, to get their minds concentrated, to get them in the frame of mind where they can hear, and listen, and understand and believe; and you folks who are studying to go out and carry the message of song, take new courage and get a new vision of the possibility and opportunity you will have. And you men that are going out to preach the gospel, get a new vision of the possibilities of gospel song.

A Bit of Personal History

I started to sing when I was just a boy, down in the Cumberland Mountains of Tennessee. When I got older I got into different musical work, out with the bands. Mother died when I was just eight years old. Her last thought was about me, of course, the youngest one of the boys. She knew that as I would go out among the rough mountaineers the chances were that I would drift away into the rough ways of the men of the mountains, which I did, but her prayers always followed me. I never got away from them. Those of you who have drifted know, don't you? You remember how they followed you, how you never got away from them, and how, when you have done something that was wrong, you would wonder if she wouldn't be grieved if she knew about it. Sometimes, since I have been serving God and trying to help other mothers' boys, I have wondered if she knew about that. I have had a sort of feeling that these mothers of ours do know about it when we are trying to serve God down here, trying to lift men and women up to God. I do know that it pays, and I like to commend and recommend it to other young men.

If you haven't taken Jesus Christ as your personal Saviour, young men, you ought to do it. Give some of these splendid friends a chance to know it and help you. What a wonderful center this is up here, what a wonderful light house it has been to so many hundreds of folks who have come in here and met Jesus here! What a wonderful opportunity it is for you to have a part in keeping the light shined up and helping other men and women!

We surely wish for you the very greatest and best things. If there is anything we find out through our experience that will help you and help you to get to it quicker, we are anxious to pass it on to you.

You boys, if there are any of you here tonight who have drifted away from God, I think we ought to bow our heads together in prayer, asking God's blessing on this meeting tonight, on the different members of the party who have tried to pass on to you the messages, and for the sake of any boys that are here that have drifted away a little bit and are anxious to come back.

Prophecy and the Lord's Return

L. W. Gosnell

THE TIMES OF THE GENTILES AND THE WAR IN THE LIGHT OF PROPHECY

William E. Blackstone

[This is Part II of the article on "The Times of the Gentiles," which was begun in our last issue.—Editors.]

PART II

LET us now consider briefly, in the light of prophecy (2 Pet. 1:19) the world conditions of the present time, and see if there be any prophecy which fits the present environment.

A prominent, if not the chief, characteristic of the past twenty years has been an emphasis on the progress of civilization, and an expectation of the prevalence of an era of national peace and good will through a process of rapid evolution. Unparalleled efforts to establish such a condition have been made by individuals, societies and nations. Peace memorials, peace societies, arbitration treaties, the Carnegie peace palace, the Hague tribunal and world peace congresses, have all made laudable efforts to secure this desired end.

We say laudable because nothing is more praiseworthy than the "desiring of peace and safety." Such was the testimony of the angels from Heaven when the Prince of Peace was born. The self-restraint of the neutral nations, which now are endeavoring to maintain peace, must be pleasing in the sight of God, and will assure comparative blessing. But the fifteen months of war has largely shattered these optimistic hopes. One has termed it, "The collapse of the twentieth century civilization."

Instead of the peace so laudably desired, all Europe has fallen into the vortex of destruction. The suddenness with which it came has shocked the race. A world congress of peace was actually in session at Constance in Germany when war was declared.

Now there is a prophecy which seems to exactly fit these unparalleled conditions. It is definitely connected with the end time, and the thief-like coming of the "day of the Lord." We find it in 1 Thessalonians 5:3, where, after speaking of the times and the seasons and "the day of the Lord," these solemn words follow:

"When they are saying peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child."

What language could more thoroughly depict the conditions which cover the earth so largely today? And if this prophecy does fit the present world environment, then it is useless to look for peace. The synchronism of

"when" and "then" leaves no scriptural ground for expecting anything but "destruction."

It may come in the midst of greater efforts for peace. Possibly when peace envoys are deliberating, or even when peace terms are actually agreed upon, and when there is a universal acclaim of "peace and safety," even then the "sudden destruction" may occur. Note the solemn concluding admonition—"and they shall not escape."

What May We Expect to See Destroyed?

What, we reply, can be more heinous in the sight of God, the angel hosts and the Prince of Peace, than the militarism into which these Gentile governments have descended? Let the answer come from the millions of graves of the dead, the woes of the wounded and dying, the wail of defenseless widows and orphans, the hopeless march of refugees, the destruction of homes, towns, cities and sacred monuments, crushing taxation and speedy oncoming of national bankruptcy. Who will lament should the oppressed masses arise in their agony and sweep away these heartless "war lords?" As surely as the prophecy fits, nothing but destruction faces each and all of them.

What Is Coming in Their Place?

There is just one last phase of Gentile government still to be manifested as prefigured by the image.¹ History has shown the head, breast and arms, belly and sides, legs and feet; all except the toes.

Theodosius, the Roman emperor, ran a line through Illyricum, dividing the Empire into Eastern and Western parts, with one capital at Constantinople and the other at Rome. This was in the year A. D. 395, and it furnishes, not only a marvelous fulfillment of the symbolism of the image, but also the data for the division of the legs.

The historical duration of the successive empires with this data, A. D. 395, for the division of the legs, and assuming a terminus in 1934-5, enables us to draw a diagram of the image² on a chronological scale, showing a great disproportion. The disproportion may explain why Nebuchadnezzar saw that "the form thereof was terrible" (Dan. 2:31). Moreover, this disproportion, taken in connection with the dates

¹The "image" which Nebuchadnezzar saw in his dream (Dan. 2), and spoken of at length in the previous article.—Editors.

²The diagram, omitted here, is found in the article as printed in pamphlet form, F. H. Revell Company, New York, Chicago and Toronto, 5 cents, or a copy may be had free by addressing The Christian Workers Magazine.—Editors.

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of the times of the Gentiles, leads to the conviction that the toes of the image must soon appear.

May we then expect to see, arising out of the crash of European governments (excepting Russia, whose time comes later—Ezek. 38 and 39), the whole territory represented by the image—Persia, Turkey, all the north of Africa, all in Europe south of the Rhine and the Danube, and England, but not her colonies, coming up in one vast aggregation, ruled by ten co-existing kings; "with the beast that was, is not, and which shall ascend out of the bottomless pit and go into destruction." (Rev. 17:8-12). If so, then within a few years thereafter, the Antichrist must appear, as represented by the "little horn" of Daniel 7:8, 24, 25.

The reasonable interpretation of 2 Thessalonians 2:3-8 confirms the teachings of many Bible students that the Holy Spirit is the "hinderer" who will, when he is taken out of the way, catch up the church to meet her Lord in the air. Then shall the "little horn," the "lawless one," "the man of sin," be revealed. See also Revelation 13:18.

Again we repeat that we have no date for the rapture, but if there be any reliance on these dates for Israel, we, the church, who must be caught away before the "little horn" can appear, may rejoice in the "blessed hope" of soon seeing our "Coming One" (Heb. 10:37), who hath exhorted us, in Luke 21:28, "when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh." Surely the "signs of the times" stimulate not only watchfulness, but also increased activity, in witnessing to both Jews and Gentiles, "while the day lasts, for the night cometh when no man can work" (John 9:4).

Let us emphasize it—"when no man can work." A time when apostate Christendom, the salt which will have lost its savor (Matt. 5:13) is to be spued out of our Master's mouth (Rev. 3:14-16); and with all its riches, elegant buildings, ecclesiastical machinery and Christless spirit, is to become the tool of God's enemy and finally destroyed by the ten kings who will have supported it (Rev. 17:16).

God alone can work in that time, and He will. He will work, and He will "finish the work, and cut it short in righteousness" (Rom. 9:28). Then shall all mankind have enduring peace (Isa. 2:2-4; Jer. 31:34; Hab. 2:14).

The United States

Every citizen and resident in the United States has reason for profound thankfulness to God for the peace and safety which the rulers of the land have been enabled to maintain thus far during this war.

It is important to remember that, while all Gentile government is temporary, yet "the powers that be are ordained of God." He

looks upon them according to their acknowledgment of Him and their comparative righteousness.

There are two characteristics of the United States, divisible again into seven, which are worthy of commendation and which should be cherished as a basis for the assurance of its preservation and usefulness.

1. Recognition of God

(1) No other nation has stamped upon its coinage, "In God we trust."

(2) The national hymn of no other nation ends with "Great God our King."

(3) In no other nation do the executives proclaim and the people observe an annual national day of thanksgiving to Almighty God for the blessings enjoyed.

2. Benign Conduct

(4) Generosity, evidenced by returning the indemnity to China and paying \$20,000,000 to Spain when large indemnity might have been exacted.

(5) Unselfish protection of adjacent nations, evidenced by its unparalleled Monroe Doctrine.

(6) Peaceful desires and intentions, evidenced by signing Arbitration Treaties with twenty-nine nations, including some of those which were plunging into the war.

(7) Benign activity in behalf of the Jews, evidenced by the records in the State Department at Washington.

This attitude toward the Jews has the assurance of divine favor, under the promise of God to Abraham, "I will bless them that bless thee" (Gen. 12:3). Does not the spirit which has prompted and developed these remarkable characteristics insure greater protection than dreadnaughts and armies? It is well to remember how God overthrew the invincible Egyptians in the Red Sea when Israel was helpless to resist them. Also that the hosts of Midian were plunged into wild confusion and self-destruction by Gideon's three hundred trumpets, broken pitchers and shining lamps.

Numerous other illustrations of God's supernatural preserving power are recorded in Israel's history. The violent tempests contributed largely to the destruction of the Spanish Armada. A Yankee invented the iron ships which revolutionized the navies of the world. May not an Edison be inspired to harness, use, and even discover a way to shoot, the lightnings for the protection of our shores against any and all assailants?

Let the United States be a willing and obedient instrument in the hands of an omniscient, omnipresent and omnipotent God, to fulfill His own purposes in this crux of human experience, and let all remember that all Gentile government is only temporary until succeeded by the stone kingdom which shall fill the whole earth (Dan. 2).

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

EPISTLE TO THE EPHESIANS

Lesson 1

The Believer's Blessings in Christ Chapter 1

This is the first of what are called the "prison" epistles, because written by Paul while a prisoner at Rome (Cf. 3:1, 4:1, with Acts 28). The others are Colossians, Philippians, and Philemon. The apostle wrote these with the chain upon his wrist.

This also (with Colossians), contains the profoundest truth God has been pleased to reveal to His people, even that of the church considered as the body of Christ, "the mystery which was kept secret since the world began, but now is made manifest" (Romans 16:25, 26). To quote "Synthetic Bible Studies:" "The church is a body distinct from the Jews on the one hand or the Gentiles on the other. Neither is it identical with the kingdom, but separate from it. It is something unique, not heard of in the Old Testament, and especially given to Paul to reveal. It had its earthly beginning after Christ's ascension into glory. It will have its earthly ending when He comes again, and it is caught up to meet Him in the air (1 Thess. 4:13-18). Thenceforward the church will reign with Him over the earthly kingdom to be set up. The church is composed of both Jews and Gentiles, and is called the body of Christ (Cf. 1 Cor. 12:12-27; Col. 1:18, 24; 2-10, etc.).

1. The apostolic salutation, 1:1, 2, contains the first allusion to this "mystery" in the phrase "to the faithful in Christ Jesus." "In" Him, just as the members of our body are in us, i. e., vitally one with us.

2. The thanksgiving in the next verse carries the thought further—"hath blessed us with all spiritual blessings in heavenly places in Christ." Note the past tense, "hath blessed," indicating that it is not something God is doing, or is about to do, but something He has done in the case of every believer, once and forever. Note the comprehensiveness of the work, "all spiritual blessings." There is no blessing God has purposed for the saint that is not already his potentially, in Christ. In the physical realm, the new-born infant is potentially the man, and all his earthly life is simply the working out, the developing of that which was his in the beginning; so in the spiritual sense of the saint in Christ. The phrase "in heavenly places" does not qualify this at all, since it does not mean that these blessings will

not be ours, or not be realized in any sense, till we get to heaven. They are "in heavenly places" in the sense that their source, the One in whom they are located, and from whom they flow, Jesus Christ, the Head of the body, is in heaven.

The Four Great Blessings

3. The verses following, 4-14, describe these blessings, of which there are four all-inclusive ones. First, the believer is "chosen" in Him (vv. 4-6). The period of choice was "before the foundation of the world;" the purpose, that "we should be holy and without blame before him"; the ground, "the good pleasure of his will"; the object, or motive, "the praise of the glory of His grace." "Holy and without blame" does not mean merely that this will be true of us in the life to come, but that it is true now, not experimentally indeed, but positionally, or legally, as we stand before God uncondemned in Christ. Secondly, the believer is redeemed in Him (vv. 7-10). The redemption was necessary that thus by the removal of sin, the choice of God might become operative in our case. This redemption includes the forgiveness of our sins, and more. It means the revelation to us of the mystery of the divine will (v. 9). Being now sons of God through His grace, we are given the mind of God. The Father reveals His purposes to His children. These are stated in verse 10. "The dispensation of the fulness of the times," is by some understood as the millennial age, which follows the present one; but there are others who think it refers to an age succeeding that and prior to eternity. "That word 'fulness of the times,' seems to imply not only the fulfilment of the broken promises and plans of past dispensations (broken by man's sin), but also a duration of time in comparison with which all past ages shall be but as fragments, while this will be complete." Thirdly, the believer is inherited in Him (vv. 11, 12). Verse 11 should be read in the Revised Version. It is not only true that "we have obtained an inheritance" in God through Christ, but that God has obtained an inheritance in us. We are His purchased possession, and hence we may be persuaded that He is able to keep, that which we have committed against that day (2 Tim. 1:12). Fourthly, the believer is "sealed" in Him (vv. 13, 14), the Holy Spirit Himself, who dwells in the believer, being that seal. "In the symbolism of Scripture, a seal signifies a finished

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transaction (Jer. 32-9, 10); ownership (Jer. 32:11, 12; 2 Tim. 2:19); and security (Esther 8:8; Dan. 6:17; Eph. 4:30).—"Scofield Bible."

Prayer for Enlightenment

4. The apostle concludes the revelation of these blessings with a prayer for spiritual enlightenment on the part of his readers, that they may understand and appreciate their meaning (vv. 15-23). It is not enough that the Holy Spirit reveal a great truth like this to Paul, or inspire Him to record it, but the same Spirit must accompany it to the minds and hearts of his readers or hearers if it is to be effective in their faith and experience. They require "the spirit of wisdom and revelation" (v. 17), in order to know "the hope of his calling," "the riches of the glory of his inheritance in the saints," and "the exceeding greatness of his power to usward who believe" (vv. 18, 19). Their calling, these riches and this power have just been revealed in the preceding verses, but who can know them without the aid of the Holy Spirit? Consider the "power" for example. It is that which in Christ raised Him from the dead and set at the right hand of God, and put all things under His feet (vv. 20-22). This power will do the same for us who are in Christ. It will do so because He is the "Head over all things to the church" (v. 22). Speaking in the physical sense merely, if one's head is raised from the dead and exalted to a place of power and dignity, every member of the body united to that head, living in it, and in which it lives, must necessarily be raised and exalted also. The head, in a physical sense, finds its completeness, its "fulness" in the body it governs and to which it gives life, and so in the spiritual sense, the church of Christ, which is His body, is His "fulness" in the sense that He fills it all in all (v. 23). How much we need the aid of the Holy Spirit to apprehend these things, and make them our glorious possession!

Questions

1. What is the title of this lesson?
2. Name the "prison" Epistles, and state why they are so called.
3. What is the great truth revealed in this Epistle, and how does it compare with other features of inspiration?
4. What is the church, and its earthly history?
5. Have you re-read 1 Corinthians 12:12-27?
6. How would you illustrate the phrase "in Christ"?
7. What is the sum of the believers blessings in Christ?
8. Name these blessings in their order.
9. What may be understood by "the fulness of the times"?
10. What does a "seal" signify in the symbolism of Scripture?

11. Explain the necessity for Paul's prayer in this case.

12. Have you offered the same prayer for yourself?

Lesson 2

Address to the Gentiles

Chapter 2

This church, like all the others, was composed of both Jews and Gentiles, but chiefly the latter. Paul is the apostle to the Gentiles, and he never loses sight of this calling in his speaking or writing. It is especially necessary that he now address himself to them, because of the nature of the truth he is here revealing, which is the union of Gentile and Jew in the mystical body of Christ. The chapter shows us three things: (a) our condition by nature (vv. 1-3); (b) our change from nature to grace (vv. 4-10); (c) our condition by grace (vv. 11-22).

1. Our Condition by Nature (vv. 1-3)

"Dead in (or through) trespasses and sins." Spiritual death is meant, consisting in alienation from the life of God, being destitute of His Spirit (Eph. 4:18, 19). It continues after the physical dissolution of the body, and consists in external separation from God in conscious suffering (2 Thess. 1:9; Luke 16:23). The Scripture speaks of this latter as the second death (Rev. 2:11; 20:6, 14; 21:8). But in this life to be "dead in trespasses and sins" is equivalent to be walking "according to the course of this world (v. 2); to be doing this is one with holding allegiance to Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." And there is no exception to the rule, for all mankind before they come to Christ have this manner of life. In other words, they are following after the desires of the flesh, their fallen nature, for which reason they are exposed to the wrath of God against sin (v. 3).

2. Our Change from Nature to Grace (vv. 4-10)

God, and not ourselves, is the cause of this change. God in the going out of His mercy and love toward us (v. 4). The great instrumental means is Christ, and the method employed is to quicken, raise us up, and make us "sit together in heavenly places" in Him (vv. 5, 6). Observe the past tenses here. He "hath quickened us." Believers are already spiritually alive in Christ. He "hath raised us up." In the mind and purpose of God, believers are already physically raised from the dead. "Together" with Christ are they raised, the philosophy of which is seen as we retain in mind the illuminating figure of the human body. If, in the physical sense, one's head is raised from the dead, must not the same be true of all the members of His body? And so, in the spiritual sense, if Christ is the Head of the body His

church, and if He is risen from the dead, must not His whole body be risen? It is nothing to say that, so far as believers are concerned, this is not yet true in an experimental sense. The point is that in God's mind and purpose it is true, and with Him time is not counted. He hath "made us sit together in heavenly places in Christ Jesus." In other words, we who believe are already exalted with Him. "Heavenly places" literally translated, is "the heavenlies" and means "that which is heavenly in contradistinction to that which is earthly." We are already in the "heavenlies" in Christ in the sense that (1) we are partakers of His heavenly nature (2 Pet. 1:4), and life (Col. 3:4; 1 John 5:12); (2) we enjoy the same heavenly fellowship (John 20:17; Col. 1:24; Phil. 3:10; Heb. 2:11; 1 John 1:3); and (3) we have a heavenly inheritance (Rom. 8:18-21; 1 Pet. 2:9; Rev. 1:5, etc.). The object of God in thus changing us from nature to grace is expressed in verse 7, and corresponds to chapter 1, verses 6, 12 and 14, "the praise of His glory," especially the glory of His grace. From the human side, all this comes to pass through faith—"not of works" (vv. 8, 9). And indeed, on our part there can be no good works acceptable to God, until this change occurs. It is then we are created anew in order to bring forth such works (v. 10). This last is the present and earthly effect of our changed condition.

3. Our Condition by Grace (vv. 11-22)

Verse 11 shows that Gentiles rather than Israelites are particularly in mind. Before becoming Christians they were "separate from Christ" (v. 12, R. V.), in that they did not belong to the commonwealth, or nation, of Israel. Not belonging to Israel, they were "strangers from the covenants of the promise" (R. V.). The "promise" was that of the coming of the Messiah, the Christ, in connection with which, and for the carrying out of which, God entered into many covenants, or agreements with Israel, as the Old Testament has shown us. To none of these covenants did the Gentiles bear any relation. Hence the latter were without hope in the world such as Israel had, and being without such hope, they were practically "without God." They were thus "afar off" from Israel in point of privilege and blessing, but now, being in Christ Jesus, they had become their "peace." He had brought the Gentile and Jew together, by breaking down that which had separated them (v. 14), "even the law of commandments in ordinances" (v. 15). This He did by His death on the Cross, having fulfilled the law in the ceremonial sense and kept it in the moral sense, on their behalf. He had thus made in Himself of the two men, Jew and Gentile, one new man, by which is meant not an individual believer, but that mys-

tical conception, Christ, spoken of in 1 Corinthians 12:12. The Christ there, as we saw, meant not the personal Christ, but the personal Christ plus the church considered as His body, the members of which are baptized into Him by the Holy Spirit. This is **The Great Mystery** of which Paul speaks here, and which he had been especially commissioned to reveal. How wonderful it is! Both these two classes, Jews and Gentiles, have been reconciled to God "in one body by the cross" (v. 16), in the sense that Christ's work on the Cross took away the enmity between them both and God. He thus preached peace with God to both, to the Gentiles "afar off" from God, and to the Jews "that were nigh" in comparison with them as indicated in verse 12. These both, Jew and Gentile, now alike through Christ, had access by the Holy Spirit "unto the Father" (v. 18). The Gentiles, in comparison with the Jews, had been "strangers and foreigners," but were now "fellow-citizens with the saints." In verse 30 the figure is changed to a building, to which Christ is the chief corner-stone. In Him "each several building" (R. V.), "groweth into a holy temple in the Lord" (v. 21). This holy temple is "a habitation of God through the Spirit." Because the Holy Spirit dwells in every believer, He dwells in the whole company of believers, and this means that He dwells in the church, which is His habitation (Cf. Rev. 21; 2:3).

Questions

1. Why is it specially necessary for the apostle to now address himself to the Gentiles?
2. What three things are shown in this chapter?
3. How do verses 2 and 3 explain being "dead in trespasses and sins"?
4. What is God's method in changing men from nature to grace?
5. What is the significance of the past tense in the working out of this method?
6. What is meant by "heavenly places"?
7. What object has God before Him in all this?
8. Analyze verse 12.
9. What is meant by "one new man"?
10. Explain verse 18.

NO NEED TO HURRY

A Scotch minister while going home one dark night fell into a deep hole. Unable to get out, he shouted lustily and at last a laborer heard him and came to his assistance. The minister told him how he got there and who he was, whereupon his rescuer remarked: "Weel, weel, ye needna' kick up such a rumpus. Ye'll no be needed afore Sunday, and this is only Wednesday night."

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Sunday-School Department

Exposition of the International Lessons

By James M. Gray

May 14

The Way the Gospel Spread Acts 13:13-52

Golden Text.—"I have set thee for a light to the Gentiles, that thou shouldst be for salvation, unto the uttermost part of the earth." Acts 13:47.

1. **The First Opportunity in Asia Minor, (vv. 13-15).** Trace on the map the journey north from Paphos to Perga in the province of Pamphylia, and from there a little farther north to Antioch of Pisidia. Make clear to your class that this is a different city from that of the same name so recently departed from in Syria.

The natural place for them to visit would be the Jewish synagogue (v. 14), as it offered an opportunity to meet brethren of their race and religion whom they might publicly address. The synagogue service as described in verse 15 was exceedingly simple, and custom provided that visitors might speak. (Cf. Luke 4:16-30).

2. **The First Recorded Sermon of Paul, (vv. 16-41).** We have other utterances of Paul since he became a Christian, but this is the first address recorded somewhat at length. It is evident that he had some Gentile proselytes in his audience for he says, "Men of Israel, and ye that fear God" (v. 16).

(1) Note the historical character of his remarks, tracing Israel's history from the call of Abram, through the Egyptian bondage, the wilderness wanderings, the settlement in Canaan, the period of the Judges, and the call of Saul down to the introduction of David's line, where he reaches the pedestal from which to soar to his great theme of salvation through David's son (vv. 17-23). The chronology of verse 20 differs from that in the book of Judges which indicates the period to be about 300 years. A perfectly satisfactory explanation of this cannot as yet be given, but a suggestion is that there is a divine chronology distinct from the human whose center seems to be Israel. As the "Christian Workers Commentary" says, "God does not count time in the history of Israel while she is absent from her own land or dominated by other nations. For example, during the captivities in Judges, the nation lost 111 years. If we add to these years the 200 during which they were ruled by Judges and the three years of Abimelech's usurpation, we have precisely 450 years."

Note how he buttresses his teaching about Christ, first by the Old Testament Scriptures, "according to promise," and second by the witness of John the Baptist. For the first see 2 Samuel 7:12; Isaiah 11:1 and Psalms 132:11, and for the second, John 1:15-34.

(2) At this point, the discourse while still historical, ceases to treat of the nation of Israel and focuses attention upon the person of the Saviour to whom the nation gave birth.

Observe the indictment of His murderers (vv. 27, 28). Both the people and "their rulers" are held guilty, and in the face of light, for their Old Testament Scriptures which were "read every Sabbath day," testified of Him. If they read the Scriptures and so little understood their teaching about His first coming, is it any wonder that others reading them today should so little understand their teaching about His second coming? How much we need to cultivate meekness in our study of the Scriptures, and to seek the aid of the Holy Spirit to remove the scales from our eyes!

Observe the emphasis laid on the resurrection of the Saviour, and necessarily so, for otherwise He would not have been a Saviour. First, we have the testimony of eye-witnesses who saw Him after He had arisen, for "many days" (v. 31); and secondly, the testimony of the Old Testament Scriptures foretelling that He would arise (vv. 33-37).

(3) The application covers verses 38-41, in which the hearers, if they believe, are promised two great things, the remission of their sins and justification. The latter means a state of legal righteousness or rightness in God's sight. That which they were seeking by the law of Moses and could not obtain was offered them freely through faith just as it is to us. But that they showed evidences of opposition to the message of grace is clear from the speaker's change of tone in verses 40 and 41, which prepares us for the sequel.

3. **The First Appeal of the Gentiles, (vv. 24-48).** Notice that the Gentiles were more interested than the Jews (v. 42), just as now the same gospel seems to have less power over some who have been brought up in the church and Sunday-school than those who never had such privileges. Nevertheless there was some fruit also among the Jews as verse 43 shows. This verse gives us an early illustration of the use and value of an after-meeting.

Alas, how true to life is verse 45! When nowadays an evangelist comes along, and gets the crowd, and souls are being saved how it stirs up the envy of some who are wedded to the old ways! But this is no time for the evangelist to weaken, "Paul and Barnabas waxed bold." Why was it necessary that the gospel should first have been spoken to Jews? For answer see Matthew 10:5, 6; Acts 3:26; Romans 1:16. The Jews were the national instrument chosen of God to make His truth known to the rest of the world if they had appreciated their opportunity. Their rejection of the truth was an awful self-judgment as the close of verse 46 indicates. Press the application of this solemn thought upon any in your class who are hesitating to accept and confess Christ. (Cf. Matt. 22:8).

The prophecy and commission of verse 4 do not apply to Paul but to Christ (See Isa. 42:6; 49:6; Luke 2:32, etc.) How glad those Gentiles were that they had a chance to be saved (v. 48), and how glad we ought to be! But let none in your class be discouraged by the last part of that verse, "for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

May 21

Stirring Events at Lystra Acts 14

Golden Text.—"He giveth power to the faint, and to him that hath no might he increaseth strength."—Isaiah 40:29.

1. Before They Reached the City, (vv. 1-7).

Go back to the thirteenth chapter and show your class how matters wound up at Antioch (vv. 49-52). Not only that city, but the whole region roundabout was evangelized. The converts must have "gotten busy" as we say, and so spread the good news. But the enmity of the Jews never let up, and at length they brought a pressure to bear on the influential men and women of the city that made it necessary for the missionaries to leave. Yes, the influential women of the city were in the scheme as well as the men. Do not think that when women get the suffrage the millennium will be brought about. The only good citizen is the regenerated one whether man or woman. However, the persecution did good in that it drove the preachers to a new field, and according to verse 52, it did not seem to hurt the disciples whom they left behind.

Now trace Iconium on the map a little to the southeast of Antioch, where the experiences of that place were repeated (vv. 1, 2). Nevertheless the missionaries worked there for sometime, a new feature being added to their work. What was it (v. 3)? What shows that their influence extended far beyond the doors of the synagogue (v. 4)? Why, finally, did they move farther, and where did they go (vv. 5-7)?

2. While They Were in the City (vv. 8-20).

Lystra and Derbe are contiguous and just a little south of Iconium. How closely verses 9 and 10 resemble Acts 3:1-10! Look it up again. But these being a heathen people chiefly, what a different effect had the miracle upon them from that of the other on the Jews who knew the true God!

The thought of their gods assuming human shape was familiar to the heathen mind; and in this case it was naturally concluded that if any deity came, it would be that God Jupiter whose temple was before their city, and Mercury who was counted as his principal attendant, and who was the god of eloquence. Evidently these preparations to offer worship to the preachers were carried on in the "speech of Lycaonia" which they did not understand, otherwise they would not have permitted them to proceed to such a point. Nevertheless, their faithfulness to them, and to their mission, is now shown in their eager action and their plain and earnest words (vv. 14-18).

3. After They Left the City, (vv. 19-28).

Their old enemies are persistently following them, and they are now learning indeed what it is to "suffer for righteousness sake." Note in this connection that there is never any attempt to exaggerate the sufferings of these Christian witnesses, but the bare facts are stated with no more expansion than is absolutely unavoidable. A strong incidental testimony is this to their truthfulness.

But what shall we say of the fickle-mindedness of this people who could so soon have stoned the man they had been ready to worship? How it recalls the cry of "Crucify him, crucify him," from those who but five days previously had been shouting hosannas to the name of Christ! For this stoning compare 2 Corinthians 11:25.

And now what a miracle follows! If the stoning were not enough, to be dragged out of the city would have killed Paul one would think; and yet he not only lives, but stands upon his feet, returns into the city, and the next day departs on a journey! We wonder if this were that "almost resurrection" of the dead of which he speaks in 2 Corinthians 6:9?

And how astounding that after preaching in Derbe for a while, he should have returned to Lystra and indeed to all the cities where he had been persecuted (vv. 21, 22). What a testimony this is to the supernatural work in which he was engaged and the supernatural power by which he did it! And to think that we are serving the same God, and that He dwells in and works through us!

But notice the constructive work they did on this return journey. Modern evangelism would call it "conservation work" (vv. 22-23). "Confirming the souls" was needed in view

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of the "tribulation" of which they are warned. "Ordaining elders" points to permanence and development. "Prayer" and "fasting" suggest the circumstances under which they had begun this journey (13:1-3), and that they were seeking for all these young churches the same guidance they themselves had received.

The journey is now concluded at the point from which they started (v. 26); reports are made to the church; and for a long time they continue there preaching and teaching no doubt, and yet we can imagine that Paul was earning his living with his hands (Acts 18:1-4).

May 28

The Doctrinal Crisis

Acts 15:1-35

Golden Text.—"Stand fast therefore in the liberty wherewith Christ hath made us free." Galatians 5:1.

1. **The Occasion, (vv. 1-3).** These "certain men" which came down from Judea, were Jewish Christians resident in Jerusalem and its neighborhood, who were not clear in their minds on the doctrines of grace. They could not see how Gentiles could be saved without being circumcised, which was the Old Testament sign of the covenant with Jehovah (Cf. Gen. 17:10; Lev. 12:3). These on visiting the Gentile church at Antioch, stirred up strife on the subject, and as it was so vital a matter, the church sent a committee up to Jerusalem to get it settled.

2. **The Debate, (vv. 4-12).** These Judaizing teachers, as they have come to be called, were of the "sect of the Pharisees." The word means "separate." In the days of Christ these separatists were noted for a letter-strictness which overlaid the law of God with traditions (Matt. 15:2, 3; Mark 7:8-13). ("Scofield Bible").

When the council was called together Peter was the first witness against their views and in favor of free grace. He quotes the noted historical instance of Acts 10, and asks very pertinently the question of verse 10 in this lesson. The next verse thereto should be gotten by heart by all of us, as it is a kind of Magna Charta of our Christian rights. Who are the next witnesses, and what historic evidence do they present (v. 12)?

3. **The Decision, (vv. 13-21).** The mystery they could not solve was the apparent rejection by God of the whole Jewish nation, and hence His repudiation of the Old Testament promise concerning the earthly kingdom of Israel. It was to James, the brother of our Lord, who seems to have presided on this occasion, that the Holy Spirit revealed the so-

lution. In doing so He gives us the divine program for this age and the next, as follows: (1) God is now visiting the Gentiles "to take out of them a people for his name." In other words, He is now forming the church which is the body of Christ, which, one of these days, will be caught up out of Christendom "to meet the Lord in the air" (1 Thess. 4:13-18). "After this," Christ "will return" in that power and glory of which the Old Testament speaks, to set up the kingdom promised to David (2 Sam. 7:12-16; Luke 1:30-33). In that day "the residue of men," i. e., the world, will become converted.

As the result of this revelation of God's purpose in the church, the Gentiles are not required to be circumcised, but only to abstain from idolatry, immorality, murder (blood) "and from things strangled." Prof. A. T. Robertson says it is open to question whether this last phrase is genuine, but if so, it is "a concession to the Jewish ceremonial law and to Jewish prejudices on that point." Verse 21 indicates that it was still the habit of Jewish Christians to worship on the Sabbath day in the synagogues (Cf. James 2:2).

4. **The Letter, (vv. 22-29).** Note the names of the two men who accompany Paul and Barnabas on this return journey, as one soon becomes prominent in the work of the church. Note how the letter characterizes the false teachers and the work they did (v. 24). Note how cordially Paul and Barnabas are endorsed (vv. 25, 26). Note the presidency of the Holy Ghost in this council (v. 28), comparing again 13:1-4. There is nothing more important than this in the lesson. As A. J. Gordon, of beloved memory, writes in "The Ministry of the Spirit:" "Who can say that there is not need in these days of a return to primitive methods and to a resumption of the church primitive endowments? The Holy Spirit is not straitened in Himself, but only in us. If the church had faith to lean less on human wisdom, to trust less in prudential methods, to administer less by mechanical rules, and to recognize once more the great fact that, having committed to her a supernatural work, she has appointed for her a supernatural power, who can doubt that the grinding and groaning of our cumbrous missionary machinery would be vitally lessened, and the demonstration of the Spirit be far more apparent?"

5. **The Result, (vv. 30-35).** There is little comment necessary on these verses which carry their story on their face. The chief feature is the joy of the Gentile Christians at their liberty in Christ. The same joy is ours, and we should be praising God for it continually. That joy is that we are justified by faith and not by works (Eph. 2:8-10; Titus 3:4-7).

June 4

The Second Missionary Journey**Acts 15:36; 16:15**

Golden Text.—"Come over into Macedonia and help us."—Acts 16:9.

1. **The Missionaries, (15:36-41).** It is Paul and Barnabas no longer, but Paul and Silas. From whom came the suggestion that they take the journey? Where was it proposed to go, and for what purpose? (v. 36). What caused the separation between the two good friends? What do you recall about the personal history of John Mark? Where and under what circumstances has he been named previously in this record? Do we know the reason why he withdrew from Paul and Barnabas on their first journey? Must it not have been a pretty serious reason in Paul's estimation? John Mark was the nephew of Barnabas, hence the latter's interest in him, and we must respect him for it. What word in verse 39 suggests that there was some warmth between these two great and good men? While it makes us sorry, does it bring us a melancholy comfort? Look up on the map the two directions in which the missionaries went, and note how God overruled the contention for good. Now there are four missionaries where otherwise there would have been but two, and two campaigns where otherwise there would have been but one. Judging from verse 40, may we believe that Paul was thought to be in the right more than Barnabas?

2. **The New Helper, (16:1-3).** Recall the story of Paul's former visit to these places. Had Timothy been a convert of that visit? Read 2 Timothy 1:5, and 3:14, 15, and see what they teach about his home life. Was Paul inconsistent in circumcizing him? What reason did he give for doing it? If Christian Jews had demanded that Timothy be circumcized in order to become a Christian, Paul would not have yielded (Gal. 2:3, 4). But these were unconverted Jews, whom he wished to reach with the gospel, and he could not use Timothy among them unless he was out and out a Jew (Cf. 1 Cor. 9:19-23).

3. **The Human Program, (vv. 4, 5).** Note here that they were confining themselves to the territory of the first journey. And what was the special task in which they were engaged? What was the result of their work?

4. **The Divine Program, (vv. 6-10).** There was not a great deal of new work up to this time, but now the Spirit of God begins to operate in their company as He had formerly done at Antioch (13:1-4), and the appearance of things changes. Look up on the map the three provinces named in verse 6. Just why the Holy Ghost disapproved of their preaching at this time in Asia, we do not know, nor

how He exhibited it. The same may be said of Mysia and Bithynia. But the circumstance shows that good men, even after prayer, for these men must have prayed about their journey, may attempt to do what God would not have them do. It also shows that God sometimes guides His people by closing doors against them as well as opening them. After prayer for guidance, if no special light comes, is it not our duty to act on our best judgment as these men seem to have done, and then trust God to stop us if the way be wrong? (Ps. 37:23).

God only gives special guidance when it is necessary. What special guidance came to them at Troas? Have you located that city? Where is Macedonia? What sea divides it from Asia?

Notice the pronouns "we" and "us" in verse 10. The writer is now referring to himself as of the party, and as he was Luke, the presumption is he joined Paul, Silas and Timothy at this point. What conclusion do they all reach as indicated in that verse?

5. **The First European Convert, (vv. 11-15).** Be sure to familiarize yourself with the geography here. Philippi was a Roman colony and hence a very important city in that part of Greece. The Jews preferred to assemble near the water on account of the lustrations which accompanied their worship. The place of prayer seems not to have been an edifice, but an enclosure in the open air, consecrated to this use. The absence of a synagogue in the city shows that the Jews were not numerous. Those who met for prayer were chiefly women, and even some of these were converts to Judaism (Hackett).

Lydia was a common name among the Greeks and Romans, and it was also the name of a province in Asia Minor, of which Thyatira was a chief city. Furthermore, the Lydians were famous for the fabrics indicated in verse 14.

"Whose heart the Lord opened." The truth of God must be received in the heart, which in the Bible stands for the seat of our affections. But the Lord must open it, for our sin has closed and barred it against the truth (Cf. Matt. 16:17; John 3:3; John 14:6). Salvation is only of God's mercy, and teachers must press that fact upon their unsaved scholars if they would be faithful.

The meaning and the result of Lydia's attending "unto the things which were spoken of Paul" is seen in what follows, her baptism and her gratitude as evidenced in her hospitality to the four missionaries. Clearly, she was a woman of some means as well as broad business capacity. By "her household" may indeed be meant her children, though many think it means the women who assisted her in her business.

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Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

May 14

Turning to the Gentiles

Acts 13:13-52

"Now Paul and his Company set Sail," (v. 13). Back of the sailing enterprise there had been the enterprise of special prayer. Certain members of the church in Antioch had set themselves to pray definitely for world evangelization. Their prayers were answered. "As they ministered to the Lord and fasted the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them they sent them away." (vv. 2, 3). More definite prayer for world evangelization, with an intensity that would cause "fasting" or forgetfulness of usual daily duties, would result in large missionary effort. The church needs such quiet waiting on God as will permit the voice of the Holy Spirit to be heard, bidding that sons and daughters, stocks and bonds and money, be separated unto the work of Christ.

"John departed from them and returned," (v. 13). John Mark was a "quitter." For some reason he turned back from companionship with Paul and Barnabas on the first great missionary journey. Paul found it hard to forget this lack of resolution and stability and withstood the efforts of Barnabas to receive John Mark for a subsequent journey. The contention caused separation between Barnabas and Paul. Barnabas was right. Men who fail should have a new chance. The firmness of Barnabas hastened the spread of the gospel, for Barnabas and Mark constituted one missionary party, while Paul choosing Silas, formed another (Acts 15:37-40).

"They went into the synagogue on the Sabbath Day," (v. 14). The Sabbath is God's great university provision for spiritual education. It is the day when men should wash off the dust of toil, turn from worldly thoughts and cares, and climb into the sky parlors of the soul to look out on God's universe through scriptural lenses and hear the voice of God in the silence of worship. In proportion as there is proper observance of the Sabbath the days of the week will be consecrated to honest effort. In proportion as men cease to obey the fourth commandment there will be disposition to disregard the other nine of the decalogue. The crime and violence of great strike periods when the sixth and eighth commandments are broken in murder and theft, are generally committed by those who have been trained by capitalistic

greed to break the fourth commandment. Sabbath keeping builds up moral character.

"Ye that fear God hearken," (v. 16). The gospel is a call to those who believe in God. Fundamental to all hospitality to gospel truth is the conviction that there is a God; a moral order in the universe of which man is a part; that God cares for men and His other creation, and that as a loving God He would be likely to move in the universe toward the restoration of the moral disorder caused by sin. The man who realizes God's redemptive and restorative purpose for a lost world has no difficulties with gospel miracles. These constitute a gospel of deeds for world restoration.

"The God of this people Israel chose our fathers," (v. 17). Gospel progress is the result of a divine plan. God began his great world saving project by choosing Abraham and Israel. He is continuing this plan of election and selection in the calling of "a people for his name" from the Gentiles. There never would have been any controversy between Calvinist and Arminian, Presbyterian and Methodist, concerning God's electing grace, had God's plan of choosing the few in one age to bless the many of subsequent ages, always been realized.

"As a nursing father bare he them in the wilderness," (v. 18). All that was done to secure Israel's salvation was done by God Himself. "He gave them their land for an inheritance" (v. 19). "He gave them judges until Samuel, the prophet," (v. 20) and then called Samuel to be their leader. "God gave unto them Saul, the son of Kish," as king (v. 21). "He raised up David to be their king" (v. 22). "God according to promise brought unto Jesus a Savior, Jesus," (v. 23). "God raised him from the dead" (v. 30). All gospel provision is the result of divine effort. To be saved we must simply let God save us.

"They were filled with jealousy and contradicted . . . and blasphemed," (v. 45). Heat in argument is likely to predominate when light has failed. Profanity is often made a substitute for logic. The man beaten in argument has generally one last resort, he can swear.

"As many as were ordained to eternal life believed," (v. 48). God's purpose lies behind all accomplishment. Jesus said "No man can come to me except the Father that sent me draw him." He also said, "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." "Regeneration is the divine side of that mysterious process of salvation whose human side we term conversion." We understand not

the mystery of God's purpose and methods but we can understand the command to preach the gospel to all humanity.

May 21
Signs and Service
Acts 14

"A great multitude both of Jews and Greeks believed," (v. 1). That was as it should be. All men need the gospel of Christ and it is adapted to the need of all. Sin is real. Life cares are real. Death is real. A gospel which tells of pardon for the guilty, fatherly love for the careworn and burdened, and a home at the end of the road, from which all tear provoking circumstances shall be removed, is worth inquiring into and accepting if its credentials are sufficient. The gospel should not go begging for a hearing, or acceptance. If men could buy assurance to the things offered in the gospel, large prices would be offered. Why not accept Christ and heaven as a gift?

"Granting signs and wonders to be done by their hands," (v. 3). The miracles of Christ and his apostles served the double purpose of alleviating human suffering and serving as signs of God's presence in gospel effort. The world needed to be convinced that the gospel was the power of God unto salvation. The miracles are sometimes called signs because they were the divine credentials of those performing them. Through miracle God rang the bell of announcement above a sleeping world.

"Seeing that he had faith to be made whole," (v. 9). Divine healing requires faith both on the part of those to be healed and upon those who act as the channels of God's power. The cripple at Lystra believed that a man speaking from God as Paul spoke could furnish power for his bodily healing. Paul witnessing the man's faith felt impelled to trust God for the bestowment of healing power. God may furnish healing to the sick in our day but the channel is still faith. Believers should not cease to use the song of Israel: "Bless the Lord, O my soul: and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases."

"And when the multitude saw what Paul had done," (v. 11). Men are more likely to be impressed with physical things than with spiritual. That a physically lame man should rise and walk creates more excitement than the rising of the spiritually lame to walk in paths of duty and honesty. One, however, may be termed as great a miracle as the other. At all events, the gospel must challenge the attention of the world through results.

"Turn from these vain things to serve a living God," (v. 15). True religion is spiritual fellowship with a personal God. "Christianity is Christ." Christianity has been defined as

"a creed, a code, and a cult," or a system of beliefs about Christ, a code of laws from Christ, and a system of worship toward Christ. It is more. It is personal fellowship with Jesus. As well say, "Matrimony is a creed, a code and a cult." Matrimony is a wife, and fellowship of soul.

"A living God who made the heaven and the earth," (v. 15). All logical processes of thought lead to recognition of a creator. The universe itself is a thought. Behind a thought must be a thinker. A thinker is a person. It must have required an infinite thinker, hence an infinite person to produce our world. What a chemist God must be to mix the gases for the waters of the ocean and furnish perfume for all the flowers! What a mathematician He must be to arrange the pathway of the stars, and all the lines of crystallization in snow flakes and rocks!

"He left not himself without a witness," (v. 17). Creation is the witness to God's infinite knowledge, power and goodness. What power must be His to produce and maintain a universe of unnumbered suns and planets! What love of the beautiful must be His who has garnished the heavens with stars, who makes each sunset a new picture of glory, and flings the fragments of rainbow beauty upon summer meadows and autumn hills. How great the goodness of Him who openeth His hand and supplieth the wants of all that live! What a wondrous table is spread for a hungry world!

"They stoned Paul and dragged him out of the city," (v. 19). Stones in the hand constitute the argument of those who are without clear thoughts in the head. The world has always adopted a short way with its reformers when arguments become unanswerable.

"He rose up and entered into the city," (v. 20). The supposedly dead apostle rose up "as the disciples stood round about him," Who can doubt but that they were praying for his return to life? Whether dead or simply stunned to unconsciousness, Paul was saved to new work. Perhaps in 2 Corinthians 12:2-4 there is a reference to what came to him in this hour. May it not have been at this juncture that he was "caught up into paradise, and heard unspeakable words which is not lawful for man to utter?"

May 28
The Council at Jerusalem
Acts 15:1-35

"And the apostles and the elders were gathered together," (v. 6). "In the multitude of counsellors there is wisdom." Controversies can often be settled by getting together and seeing to it that all view matters from the same angle and use words with the same mean-

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ing. Disputes generally arise from fractional views of the truth. The five blind men who made a superficial examination of an elephant were all honest when with varying verdict they said "This wondrous elephant is very like—a wall,—a tree,—a rope,—a sail,—a spear," because each had in turn made examination only of side, leg, tail, ear and tusk.

"And when there had been much questioning, Peter rose up," (v. 7). Peter was wise in allowing much free discussion to take place before either giving report or offering an opinion. Men's minds are cooled by expression and rendered hospitable to new truth. Peter seems to have learned patience when anointed by the Holy Spirit. In the olden days he would have spoken first.

"God made choice among you that by my mouth," (v. 7). God's purposes do not change. Jesus told Peter that he should have the "keys," and thus we find him opening the door of gospel opportunity first to the Jews at Pentecost, and afterward to the Gentiles in the house of Cornelius.

"God bare them witness giving them the Holy Spirit," (v. 8). The household of Cornelius believed on Christ while Peter was speaking and the Holy Spirit fell upon them, giving spiritual gifts before there was any chance for formal public confession or "the meeting of session to receive new members." Because of faith Christ received them into the spiritual organism which is His body or the real church. Later, for practical purposes of confession and service they were baptized, and became members of the organization commonly termed the church visible. Baptism is thus proven to be a confessional rather than a saving ordinance.

"All the multitude kept silence and they hearkened," (v. 12). It is wise to receive all the testimony before rendering a verdict. Truth cannot suffer through excess of light.

"Brethren hearken unto me," (vv. 13, 17). James seems to have gathered up the convictions of the council and to have presented them in such form as to be acceptable without a formal vote. In his short summary of conclusions he outlines the whole course of gospel progress, and gives a key to the understanding of God's purpose for the ages. 1. First God visited the Gentiles to take out of them a people for His name. This work of grace began at Pentecost and will continue until all nations are evangelized or confronted with gospel revelation and God's chosen ones gathered into His church or body. 2. After this comes the restoration of Israel: "After these things I will return and I will build again the tabernacle of David" (v. 16). 3. Then will follow the kingdom age of universal dominion for Christ, when "the residue of

men seek after God, and all the Gentiles." There is no other reasonable meaning to be attached to these words. Acceptance of their true meaning will bring to many a new and joyous outlook for gospel progress in the world.

"It seemed good to the Holy Spirit and to us," (v. 28). The expression "it seemed good" occurs with frequency in the message to the churches. This would indicate that matters were not decided at the end of bitter discussion by a majority vote. The expression "to the Holy Spirit and to us," indicates that there was consciousness of the Holy Spirit's presence in the first council, synod, or general assembly of the apostolic church. All modern gatherings of God's people should duplicate these early conditions.

June 4

The Call of the West Acts 15:36—16:15

"Let us return now and visit the brethren in every city," (v. 36). Thorough work demands review. New converts need encouragement, and new church officials need instruction. Annual gatherings in which leaders of note in the church would visit all communities holding meetings with emphasis upon both friendship and instruction, would mean much in modern Christian life. The modern tendency is to welcome a new member with a hearty handshake the night he "joins the church," and then leave him without acquaintance or friendship. "Shall we recognize each other in heaven" is a favored question. Why not turn the discussion on, "Why do we not recognize each other oftener on earth?"

"Barnabas was minded . . . but Paul thought," (vv. 37, 38). Good men often differ and sometimes reach the point of heat in their discussions. Both Barnabas and Paul were right. John Mark deserved a new chance to serve Christ, but he needed it under circumstances a little different and more strenuous than those of his original testing. It would have been a mistake to give him simply the old place of trial, but it was wise to give him a harder test. The contention between Paul and Barnabas worked for good. As has been said previously two missionary parties were formed. God sometimes has a strang spiritual arithmetic: "He multiplies by division."

"A certain disciple was there named Timothy," (v. 1). Paul was ever on the outlook for new Christian workers. The intelligence and godliness of Timothy attracted his attention, so he laid hold on him for a gospel helper. Everything indicated a wise choice. The young man was well born. His father was a Greek, but doubtless intellectual. His mother was a Jewess, and his grandmother had a share in his Scripture training. Some peo-

ple however are called to Christian work without a strong earthly lineage or a record of godly instruction. It is enough however to be "born of God," and to have accepted Christ as teacher.

"The churches were strengthened in the faith and increased," (v. 5). To be strengthened in faith is to have a fuller knowledge of truth and a deeper reliance upon it. Christ is the central fact of Christian faith. The facts concerning Him furnish basis for creeds. A man's religious creed is not that which is printed in his denominational literature, but that which has become a part of his mental resources and moral fabric.

"Come over into Macedonia and help us," (v. 9). This was the unconscious rather than the conscious call of Europe for the gospel. Europe needed the gospel but surely there was a poor welcome for Paul when he answered the summons that came through vision. The clearest calls that come to us for service are not always consciously uttered by those in need. The ignorant and vicious may not care for reform, but by their condition they lay an obligation upon those who would do Christ's work.

"We sat down and spake unto the women that were come together," (v. 13). Paul saw a man of Macedonia in his vision but the initial gospel message was to an audience of women. God seems to have honored woman in the

most pronounced way in connection with human redemption. Jesus was without earthly father, but He had an earthly mother. Women seem to have been the chief supporters of the Master in His missionary days. It was to a crowd of women at the tomb that the first news of the resurrection came, and now again the gospel movement of Europe starts at a women's prayer meeting.

"A seller of purple . . . one that worshipped God," (v. 14). Diligence in business can be united with fervency of spirit. Men can be successful in world business and yet true to God. A merchant can have the highest inspiration for activity in the thought that he is the distributor of God's bounties. The inventor and artisan can feel himself working under the divine commission given to our first parents in the words, "Have dominion," "Subdue it."

"When he had seen the vision straightway we sought to go," (v. 10). Paul was a believer in world-wide missions because his Master was, and because the Holy Spirit led in this wide way. Paul knew that God loved Europe as well as Asia so he "was not disobedient unto the heavenly vision." Because of this obedience there came into history Christian Europe and then Christian America in so far as gospel opportunity prevails. Plymouth Rock is connected with Troas. The Christian mission movement has been the mainspring of true world progress.

Sunday-School Problems

By E. O. Sellers

OBJECTIVE TRAINING IN THE SUNDAY SCHOOL

It has been said that we remember one-tenth of what we hear, five-tenths of what we see, seven-tenths of what we say and nine-tenths of what we do. Whether this is correct or not, it is interesting. Ideas reach the consciousness through the senses. To appeal through the hearing is to make only one-fifth of the total possible impression; to appeal through sight and hearing is to make two-fifths, and the resultant impression is in a much greater ratio of permanence.

1. **Material Illustrations.** Such things as flowers, plants, shells, maps, pictures, models, blackboards, curios from foreign lands, and the like, may be so used. There is a difference between lessons about objects, and objective teaching. Lessons about objects are the nature studies in our public schools, in which the pupil is taught the life, history and development of plants, animals and insects, and learns to classify flowers and birds, and tabulate their peculiarities and habits. These sim-

ply increase the child's fund of knowledge. On the other hand, objective teaching in the Sunday-school aims to impart or to illustrate some moral or spiritual truth. Manifestly, it is easier to hold attention by bringing into the class-room bird-nests, plants, etc., but what moral lesson may the child learn? It is easy to take the bud of a flower, easily unrolled, and from telling how God at nightfall tucks in the tiny little leaves, to lead on to tell how God is love, and watches over the smallest things. This is objective teaching, not teaching about objects.

Let all objective teaching be exceedingly simple. Use few and carefully chosen illustrations. Our Lord used this method constantly, calling attention to the "fowls of the air," the "lily of the field," etc. (Cf. Matt. 6:28; Mark 12:15).

2. **The Use of Pictures.** The mind of both young and old is enriched by means of pictures. They appeal to our imagination and give us material for correct images. Particularly, however, are they useful with the

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younger scholars. Lesson rolls and colored charts, the home-made scrap book of pictures culled from many sources, will be helpful in moulding aright the child's ideas of Bible facts, characters and truth. The highest expression of art is devoted to religious subjects, and copies of its treasures are easily secured. Any school can obtain photographs of the Holy Land, and ought to possess books illustrating Bible subjects. In this way there will be cultivated in the pupil not alone a desire for the best in art, but an intelligent knowledge of Biblical things, and a reverence for the old Bible stories, such as nothing else can produce.

3. The Use of Models. In following out these sense perceptions, success has been attained by using a sand pile and modeling. A cheap box of damp moulding sand can teach more geography in a few moments than is possible by hours of verbal description. Plans of the Temple, diagrams of eastern houses, sheepfolds and similar things can be made thus to live before us. A raised map of Palestine will soon show why nearly all of Israel's battles were fought on the plains of Esdraelon, because it was the only extended place where chariots could be used. It will also show that Jerusalem's protection was the "mountains round about."

4. Blackboard Work. The use of a blackboard calls for care and skill lest it degenerate into puzzle making or fancy drawing. The teacher using a blackboard ought constantly to keep before him this question, "What impression will this make on the mind of the pupil?" for it is not enough simply to interest him. Dart-pierced hearts frequently call forth only amusement or admiration, and have no teaching value whatever. A careful study of the use of a blackboard in the public schools reveals that it is never used to teach analogies.

Present but one idea at a time. Strike the straight home by the use of simple methods when teaching. In the lesson of the feeding of the five thousand a certain teacher was telling "the story of the boy who helped," and made three curved lines to represent a background of mountains, several short vertical lines to represent the people, and one short line to represent the boy. All the time she was telling the story, imagination supplying the details, and the whole was very interesting and helpful. The pupils went home thoroughly imbued with the idea that the boy really helped and were able to repeat the story without the aid of the board.

In teaching Bible geography to the Juniors and Intermediates a blackboard is imperative. The work may be done quickly and need not be strictly accurate. A blackboard is also useful in depicting the Tabernacle, the Temple, the journeys of Paul, making a calendar of

the last week of the life of our Lord upon earth, and lists of biblical facts.

Do not think that a board must be used every Sunday, but it is well to keep a well-printed motto or Scripture verse upon it. The repeated conscious and unconscious reading of it will have a strong educational value for the pupils. If all the classes cannot have boards, let pencils and pads of paper be supplied.

Finally, an official blackboard should be used upon which to register important dates, announcements, new plans, new songs, and honors or awards. Be sure to write legibly, so that all can see and read, and keep ever in mind these questions: How am I giving this lesson? Is it being presented clearly to ear and eye? Does it make a direct appeal to the things the pupil knows best?

Do not sorrow over much because your arms are empty, for so were the Mothers' arms in Galilee when they brought their children to Jesus. His strong kindly arms were fuller, and by and by He restored His charge with His Blessing. In that day I feel certain you will not reproach the Saviour for His guardianship, when in the dawning of the morning you see your child coming to meet you.—Sam MacLaren.

JOHN RUSKIN'S BIBLE

Of his mother's teaching, which was founded on the Scriptures, John Ruskin leaves the following noble words: "I opened my oldest Bible just now, yellow, now, with age and flexible, but not unclean, with much use, except that the lower corners of the pages at the eighth chapter of first book of Kings and the thirty-second chapter of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. My mother's list of chapters, with which, learned every syllable accurately, she established my soul in life, has just fallen out of it, as follows: 'Exodus 15, 20; 2 Samuel; 1 Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; 1 Corinthians 13, 15; James 4; Revelation 5, 6.' And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many and protective to me in all modes of thought, and the body of divinity they contain acceptable through all fear or doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let people, this material instillation of my mind in that property of chapters, I count very confidently the most precious, and, on the whole, the one essential part, of all my education. For the chapters became, indeed, strictly conclusive not mercy and truth forsake thee.'"

Practical and Perplexing Questions

Answered by the Editors

Mrs. C. Y., East Palestine, O.: Your question was answered as well as we are able in our March issue.

J. V. R., Pullman, Chicago: If we understand your question, we think your idea of the parable is correct.

W. H. L. (address unknown): Your inquiry concerning plagiarism will be answered in our editorial columns in a forthcoming issue.

J. R. S., Dudley, Ill.: Your informant is mistaken about the last twelve verses of Luke's gospel. Do you think he meant the Gospel of Mark?

D. L. M., Aurora, Mo.: We regret our inability to reply to your question as to the number of churches in the United States and their total seating capacity.

A. C. L., Kiuki, Ki, China: "The day of the Lord," in 2 Thessalonians 2, is the rendering of the best manuscripts. Your idea as to why Paul did not go further into the subject of the tribulation appeals to us as a proper one.

T. W. G., Winnipeg, Can.: Mark 15:28 is not found in some of the oldest and best manuscripts, and is omitted in the Revised Version. It was found, however, in Luke 20:37, and may have crept into the text of Mark through the error of some copyist.

L. J. K., Dallas, Wis.: What was said in our December issue about the "carnal" Christian is not inconsistent with Romans 8:7, but rather harmonizes with it. When God saves a man He does not remove his carnal nature from him, but puts a new nature alongside of it. See Galatians 5:17.

C. S. A., Rockford, Ill.: The ten tribes may be "lost" so far as man's knowledge of them is concerned, but they are not lost to God. He knows where they are, and doubtless they are included among those we commonly designate as Jews. There are multitudes of Jews in Chicago, and it may be that all the tribes are represented among them.

G. T. N., Cokeville, Wyo.: To quote your language, we think that in Romans 8, Paul is contrasting a 7th chapter Christian with an 8th chapter Christian. Verse 9 means that no man is a Christian save he in whom the Holy Spirit dwells, and that such an one is no longer living the life of a fallen man ("flesh" means our fallen nature), but the life of a regenerated man. As to verse 14, we think the children of God are the sons of God.

Mrs. J. G. R., Shellsburg, Pa.: The Comforter came upon the disciples on the day of Pentecost, which was the 50th day after the offering of the "sheaf of the first fruits" (Lev. 23:15, 16). This offering typified the resurrection of Christ (1 Cor. 25:20). After the resurrection He remained on the earth with His disciples forty days. Forty plus ten brings us to Pentecost.

Subscriber, Toronto: There are many ministers who decline conscientiously to unite a believer in marriage with an unbeliever. They would feel more free to unite two unbelievers in which case they would be acting simply as a civil magistrate.

As to the marriage relation, we do not think the Scripture you quote should be interpreted as a "liberty," but rather as a lessening of the temptation to sin except on the part of the subnormal.

T. T., Walkerton, Ind.: It is difficult to get the precise point of your question, but as we understand Isaiah 38:1, Hezekiah was directed to prepare for death in the sense that he was to arrange his mundane affairs for the better convenience of those whom he left behind him in his family and in the kingdom. We do not understand that his sickness at that time was a judgment upon him for any particular sin. Your view as to the Messianic line in his family probably is correct.

Subscriber, Hubbard, Minn.: We believe divine healing depends on the faith of the person wishing to be healed, and not on that of others who may be praying for him. However, the prayers of others may be instrumental in bestowing upon him the faith that he needs. The case in Acts 3 is no exception, although we can not say at just what moment the man himself laid hold of Christ, but doubtless after Peter had mentioned His name. We think your Sunday-school teacher is, in the main, right.

J. H. Shambaugh, Ia.: If Matthew 13:30 stood by itself, Weymouth's conclusion would have had great weight, but there is much said in Scripture on the other side to neutralize it. The following is the comment in the "Scofield Reference Bible": "The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn" (John 14:3; 1 Thess. 4:14-17)."

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Mrs. E. R. B., Uniontown, Pa.: Whoever denies that Satan used the serpent to deceive Eve denies the truth and the historicity of the Bible. Compare the marginal references of Genesis 3, and especially those standing against verses 4, 14 and 15. See also Revelation 12:9 and 20:2, where Satan is identified with the serpent. Moreover, the earliest traditions of the heathen nations, some of which run back much farther than the time of Moses, contain references to the serpent and the garden, showing that it was not merely "a Hebrew symbolism, which afterwards grew into a belief."

Iowa Subscriber: As to Matthew 21:12, 13, it was not against the thing itself that our Lord protested, so much as the spirit and motive in which it was carried on. As you pertinently suggest, the selling of Christian literature in churches, at conventions, may take on the same features, and be open to the same condemnation, if carried on in the same way. On the other hand, if conducted simply for the convenience and spiritual benefit of the people, it may be an act of worship and command the blessing of God. There are some features of bazaars and paid concerts in churches that come very near the condemnation, we think.

L. B. R., Woodstock, N. B.: We have never known the validity of the text of Matthew 28:19 to be questioned. We do not know why none of the New Testament writers used the name of the Holy Spirit in connection with baptism except that it was unnecessary to do so. In other words, except where it was otherwise stated, might it not be assumed that baptism was performed as Christ directed, in the name of the triune God? Where it is said that some were baptized "in the name of the Lord Jesus" (Acts 19:5), may it be because these were Jews? As such they were already in covenant relation to the triune Jehovah, as indicated in the rite of circumcision, but now it was necessary to particularly confess the Messiah Jesus, whom they had rejected. Baptism in such a place as Romans 6, does not, in our judgment, refer to the external rite, but to that baptism of the Holy Spirit by which we become members of the body of Christ (1 Cor. 1:13).

Mrs. R. M. Riese, Mich.: As to Mark 5:20, the man who had his dwelling in the tombs, or caves in the rocks, was possessed by an evil spirit, who gave him superhuman power and yet greatly abused him, or rather caused him to abuse himself. This evil spirit knew Jesus when he saw him, recognizing him as the Son of God, as the One who would judge and punish him in the time to come. Indeed, he was not one spirit merely, but the representative of a legion of spirits dwelling in the man.

The fact that these spirits went out of the man into the swine shows conclusively that they were real beings, and that they did not stand merely for some form of disease in the man, like epilepsy, for example. Their entrance into the swine, resulting in the destruction of the latter, was an act of divine punishment on their owner, who, presumably, was a Jew, and should not have raised swine, as it was against the Levitical law.

I. L. A., Namdalen, Norway: Matthew 26:52 is explained by the fact that Peter had placed himself in a wrong position. He was resisting the powers that be, the magisterial authority of Rome, and hence had forfeited his life. If he proposed to defend his Master and himself that way, he might expect to perish that way (See Gen. 9:6). As says another, the Lord's words from that hour became a maxim of Christianity, forbidding the use of the sword to promote its cause.

As to Revelation 13:10, the Greek text is very confused, and there are many renderings, but all agree that it is an idiomatic expression signifying destiny, i. e., a certainty of approaching judgment from whichever side it comes. "If one is for captivity, into captivity he goeth; if any one is to be killed with the sword, with the sword he is killed." (Cf. Jer. 15:2; 43:2; Ezek. 5:2, 12; Zech. 11:9). The idea is that so certain will be the judgments executed by the Antichrist when he comes, for of him the text speaks, that none will be able to escape them.

THE GUIDE OF A SHUT-IN

Mrs. W. S. Goodell

I may be tempted, oftentimes tried,
The way be dark, but by my side
The guiding hand is not denied;
In love He guides.

Whatever meets me day by day
Of joy, or sorrow, know I alway
That He is near, I hear Him say,
"I am thy guide."

Sometimes the path I tread alone,
No voice, no sound, but one heart moan
For joys now past, for pleasures flown;
But still He guides.

Why should I fear? The path I tread
Is of His choosing, and no dread
Can chill my soul, for I am led;
He is my Guide.

And when on that eternal shore
I shall behold Him evermore,
I still will praise Him, and adore,
My faithful Guide.

For Sermon and Scrap Book

AN OUTLINE

John 3:16

Theme: God's Great Salvation.

1. A Great Love: "God so loved the world"—the world past, present, future.
2. A Great Gift: "That he gave his only-begotten Son." To measure gift, study Philippians 2:5-11.
3. A Great Invitation: "That whosoever believeth on him." Better than an encyclopedia of the elect is the word "whosoever" in God's call.
4. A Great Salvation: "Should not perish, but have eternal life."
 - (1) Eternal separation from God is escaped.
 - (2) Eternal union with God with all that this implies is secured.

SEVEN LOOKS

These are seen in the opening words of seven Psalms:

Psalms 3. "Lord, how are they increased that trouble me?" A look at his foes.

Psalms 15. "Lord, who shall abide in thy tabernacle?" A look at his friends.

Psalms 85. "Lord, thou hast been favorable unto thy land." A look at his land.

Psalms 90. "Lord, thou hast been our dwelling-place." A look at his home.

Psalms 131. "Lord, my heart is not haughty." A look at his heart.

Psalms 132. "Lord, remember David and all his afflictions." A look at his sorrows.

Psalms 141. "Lord, I cry unto thee: 'make haste unto me.'" A look at his God.

—Bible School."

THE CHRISTIAN'S "I. W. W."

1. I will Worship Him. John 4:23; Ps. 95:6; Ps. 99:5; Matt. 2:11; Matt. 8:2; 9:18; 14:33; 15:25; 28:9, 17.
2. I will Walk with Him. Col. 2:6; Rom. 13:13; Gal. 5:16; Eph. 5:2; Col. 4:5.
3. I will Work for Him. Heb. 6:10; 2 Thess. 2:16, 17; 2 Cor. 6:1.
4. I will Wrestle for Him. Eph. 6:12.
5. I will Wait upon Him and for Him. Isa. 40:31; Ps. 25:5; Ps. 27:14; 1 Thess. 1:10.
6. I will Watch for Him. Mark 13:37; Matt. 26:38; 1 Cor. 16:13; Heb. 2:1.
7. I will Win Him (Christ) Phil. 3:8.
8. I will Wonder at Him. Rev. 1:17.

—M. J. U.

THE WAY OF SALVATION

John 10:9

1. A Simple Way—"I am the door."
2. A Safe Way—"By me."
3. A Sufficient Way—"If any man enter."
4. A Sure Way—"He shall be saved."

—B. B. S.

HELPING FRIENDS TO CHRIST

A Study of Mark 2:1-12

Verse 1. When Jesus is in a house, or in a heart, the people living near soon find it out. If a minister keeps on preaching Jesus, the people will come to hear.

Verse 2. "He preached the word unto them." **Preaching** was Christ's principal work when He was upon the earth (See Heb. 2:3, 4; 1 Cor. 1:21). So let us look to our marching orders, in this same gospel (See ch. 16:15), and be about our work as exhorted in 2 Timothy 4:1, 2.

Verse 3. A palsied man is a type of the impotence produced by sin. As there is absence of **life, feeling, and power to act** in a palsied limb, so it is with an unregenerate soul. As this man had to be brought to Jesus, so we must bring our unconverted friends to Him. They will not come of themselves. They have **no feeling, no desire, no power**. We must pray for them, and urge upon them their need, and the fulness of Christ to supply their need.

Verse 5. Jesus is ever on the watch for faith (2 Chron. 16:19). He will reward all those that trust in Him (Rom. 10:11). Let us seek to have faith to pray for our unsaved friends.

Apply the words, "Son, they sins be forgiven thee," to yourself, if you have come with confession of your sin and helplessness, and in the spirit of surrender of heart to Christ. Show them also to any whom you may meet who are seeking the Lord (Rom. 15:4).

Verse 6. Reasoning, instead of rejoicing. This is ever the attitude of unbelief.

Verse 7. True. So Jesus was God, and proved it by his **works**, as well as by his **word**.

Verse 8. He here showed that He was God, by reading their thoughts.

Verses 9 to 12. Here He proved His divinity, by His power to give life to that which was dead.

None but God can do this. So we have in the lesson the threefold proof, that Jesus was God. He forgave sin; He read the heart; He healed the body.

—D. W. Whittle.

THE BIBLE AS LITERATURE

A Library Containing—

Biography—Genesis and the Gospels.
 Ethics—Exodus, Leviticus, etc.
 History—Genesis, Joshua, Jude, Samuel, Kings, etc.
 Historical Romances—Ruth, Jonah, Esther.
 Historical Dramas—Job, Song of Solomon.
 Poetry—Psalms, Isaiah (parts), etc.
 Philosophy—Proverbs, Ecclesiastes.
 National Chronicles—Kings, Chronicles.
 Prophecy—Isaiah, Jeremiah, Ezekiel, Daniel, etc.
 Letters—Romans, Corinthians, Thessalonians, Phillippians, etc.

A Book, With—

One Theme—Salvation.
 One Scheme—Salvation through Christ.
 One Point of View—God's—not man's.
 What is righteous—not what is expedient.
 What is **true**—not what glorifies man. God and man are Spirit—not matter; (Immortal—not mortal).
 One Motive—That man may "know" God.

THE WONDER OF THE BOOK

The wonder of the Book grows on us as our experience is enlarged. The Bible is not merely a book, but **The Book**.

1. The Wonder of Its Formation.

Its origin, history, etc.

2. The Wonder of Its Unification.

Thirty or forty different writers, three different languages, totally different topics, written under different circumstances, etc.

3. The Wonder of Its Age.

The great test of literature is time—Books that were the rage a few years ago are forgotten today, etc.

4. The Wonder of Its Sale.

The "best seller" today—Translated into hundreds of languages—Circulation still increasing.

5. The Wonder of Its Interest.

The only book read by all classes and all sorts of people.

6. The Wonder of Its Language.

Was not written in Athens, nor in Alexandria—Was written by men who lived in Palestine—Many of the writers would be called illiterate, yet the Bible has become the standard of the language of most literary nations.

7. The Wonder of Its Preservation.

The only book in the world that has stood ages of incessant persecution—Crusade after crusade organized to extirpate it—Recall edicts of councils and

bans and bulls of popes against Bible translators and readers—The rationalistic enemies.

8. The Seven Crowning Wonders.

- (a) It is Self-Authenticated.
- (b) It is Inexhaustible.
- (c) It is Non-improvable.
- (d) It is Authoritative.
- (e) It is Perennially Re-inspired.
- (f) It Creates and Transforms.
- (g) It Reveals Christ.

Condensed from an address by Rev. Dyson Hague.

THE BIBLE

Contains 1. The mind of God.
 2. The state of man.
 3. The way of salvation.
 4. The doom of the sinner.
 5. The happiness of the believer.

It is 1. Milk for babes.
 2. Meat for strong men.
 3. Medicine for sick folk.

It furnishes 1. Light to direct.
 2. Food to support.
 3. Comfort to cheer.

It is the 1. Traveler's map.
 2. Pilgrim's staff.
 3. Pilot's compass.
 4. Soldier's sword.
 5. Christian's charter.

It will 1. Fill the memory.
 2. Rule the heart.
 3. Guide the feet.
 4. Reward the labor.
 5. Condemn the triflers.

Sin will keep you from the Bible, or the Bible will keep you from sin.

What to do with the Bible.

Know it in the head.
 Stow it in the heart.
 Show it in the life.
 Sow it in the world.
 Read it to be wise.
 Believe it to be safe.
 Practice it to be holy.

Read it—	Dig it up.
Slowly.	Write it down.
Frequently.	Pray it in.
Prayerfully.	Live it out.
Reverently.	Pass it on.

Oh, that we realized more and more that the Bible is God's love-letter to His children, then how we would value it and love it until it became a second part of our being. "Have not I written to thee excellent things?" God says. (Prov. 22:20). P. T. Broscious, in "The Evangelical."

THE MAN WHO DIED FOR ME

O blessed Lord, what wondrous love,
So great, so full, so free,
That brought from His bright home above,
The Man who died for me!

What matchless love, what grace divine,
Shone forth from Calvary,
The love and grace that made Him mine—
The Man who died for me!

I cannot comprehend it, Lord—
I cry, "How could it be!
That He should shed His precious blood,"—
The Man who died for me.

And yet I know from thine own Word
There hanged upon a tree,
Beneath the awful wrath of God,
The Man who died for me.

The rocks were rent, the sun was hid,
When in deep agony,
Beneath my guilt He bowed His head,—
The Man who died for me.

But now His sufferings are all o'er,
Before the throne I see
That One now living evermore,—
The Man who died for me.

Because He liveth I shall live
Through all eternity;
Unceasing praise to Him I give,—
The Man who died for me.

Low at His pierced feet I'll lay
Whate'er my crown may be,
And worship and adore for aye
The Man who died for me.

O, cloudless morn, O, glad, glad, day,
When I His face shall see;
"I quickly come," I hear Him say,—
The Man who died for me.

"E'en so, Lord Jesus," be my cry;
Come now, I wait for Thee;
I long to be with Him on high,—
The Man who died for me.

—S. F.

Lo, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosom take,
What parched grounds revive as with a shower!

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.

We kneel, how weak: we rise, how full of power!

—Archbishop Trench.

WESLEY ON INSPIRATION

John Wesley gives one of the shortest arguments for the inspiration of the Scriptures, and a good one withal. His statement is original and strong and terse, like its great author. We give it here for the benefit of all. He says:

"I beg leave to propose a short, clear, and strong argument to prove the divine inspiration of the Holy Scriptures.

"The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore, draw the conclusion that the Bible must be given by divine inspiration."—"Herald of Holiness."

MCHEYNE'S HINTS FOR MINISTERS

Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or as tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make spiritual life spread around.

Never forget that the true end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be active for good.

But an inch of time remains, and then eternal ages roll on forever; but an inch on which, however, we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in His beams, be filled with His Spirit; else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—The Christian.

"Now faith is to be confident of what we hope for, to be convinced of what we do not see"—James Moffatt's translation of Hebrews 11:1.

The Gospel in the World

In Chile there is only one evangelical Christian worker for every 30,000 Chileans.

Formosa has a church membership of 30,000 in a population of 3,000,000.—"Record of Christian Work."

At Yakussu on the Congo River is a church with a membership of 1,200, and this church is paying a small salary to 120 teachers.

The Methodist work in the Lucknow district of India has 196 Sunday-schools and 9,000 Sunday-school scholars.—"Record of Christian Work."

In Mexico, according to Dr. Butler, the veteran Methodist missionary, the vast majority of the 16,000,000 people do not know what the Bible is.

In the Telugu mission there are 600 primary schools, twelve secondary schools and four high schools, three for boys and one for girls, with about 18,000 pupils, under instruction.

In Guatemala 200,000 Indians are sun-worshipping savages, and within one hundred miles of the Canal zone the San Blas Indians of Panama are living in an atmosphere of such exclusiveness that no white man may live twenty-four hours among them.—"Presbyterian Advance."

The Governor-General of Korea granted the use of the most prominent corner on the main street for gospel services during the exposition which celebrated the fifth anniversary of the Japanese annexation of Korea. Non-Christians also offered their homes as preaching places.—"Our Missions."

It is just four centuries ago that the earliest printed edition of the Greek Testament was given to the world. This celebrated book appeared in March, 1516, from the press of John Froben, at Basel, under the editorship of Erasmus, the most famous scholar of the time.—"The Bible in the World."

New York has 80,000 Russians; Scranton (Pa.) and vicinity, 46,000; Pittsburg, 40,000; Newark, N. J., 25,000; Chicago, 30,000; Philadelphia, 13,000; Boston and Milwaukee each, 5,000. There are probably about 50,000 more

in various other centers. This is one of the greatest missionary opportunities confronting the church.

Not many months ago, in Ceylon, a young Singhalese, who had never before seen the Christian Scriptures, met a colporteur and spent a farthing in buying a Gospel. A few weeks afterward the same young man appeared in Colombo, having walked twenty-three miles in order that he might purchase a Singhalese Bible.—"The Bible in the World."

A missionary from Turkey says, "While there are few acknowledged converts to Christianity, as acceptance by them of Christianity is a crime punishable by death, Bibles and parts of Bibles to the number of 20,000 were bought, not given away, last year. You will not find any of these books, they are secreted, but you may be assured they are bought to be read."—"Christian Monitor."

The Eskimo now have the whole of the New Testament, and other parts of the Scriptures, in their own language. Many of them have learned to read the syllabic character in which they are printed, and as they take the Word with them in many places where it is impossible for a white man to go, one can readily see what a factor it will be in the evangelization of that people.

The first Arab women in modern times to accept Christ publicly in Algeria were baptized early in the winter in the North Africa Mission of the Methodist Episcopal Church. It was a supreme moment for some when that trio of voices responded, "I renounce . . . the religion of Islam." Their voices said that. Their faces said, "We have found something so much better."—"Missionary Review of the World."

The Methodist Episcopal Church, U. S., publishes the following list of safe investments. We cannot take our money with us but we can send it on ahead. Here they are:

\$20 a year will support an orphan; \$35 a year will support a student in high school; \$40 a year will support a pastor teacher; \$50 a year will support an unordained preacher; \$90 a year will support a member of Conference; \$100 will build a village chapel; \$175 will build a circuit center; \$650 will build a memorial church.—"The Christian Worker."

Mr. Liebenberg writes: "In Benga, started in 1914 after many difficulties, we count today over 500 who come of their own account to attend the services every Sunday. In the district around Benga we reach perhaps another 500 through our teaching and other Christians. This is one of the most promising of all our fields, as the people are so very anxious to hear the gospel and to learn to read."—"The Christian Worker."

The Igorot people of the mission station at Sagaba, Philippine Islands, sent \$47.69 to help flood sufferers in Ohio, Indiana and Nebraska. If the people in these states who did not suffer the loss of their goods in the flood should do as much, proportionate with their possessions, for missions, it would be the largest missionary offering in history. The Igorots evidently believe in foreign missions.—"The Christian Worker."

Many Christian enterprises have been hindered, or even crippled, in consequence of the war, but the conquests of Bible translation go forward without pause or slackening. From the beginning of August, 1914, to the end of December, 1915, the Bible Society actually printed and published, one at least, of the Gospels, in twelve new languages in which no book of Scripture had ever been printed before.—"The Bible in the World."

Mr. Rees Howells, one of the missionaries at Rusitu, Gazaland, writes of a revival in South Africa: "The first three days was a time of confession and pleading for mercy. Then the next two, they came to liberty, and, O, the joy, the whole congregation bursting out into joyous thanksgiving! On Friday morning, 60 stood up for baptism, wanting to become members of the church. On Saturday, we all went down the river, and the service lasted from 9:30 a. m. to 5 p. m., and many of the heathen were held spellbound throughout that time."

Because of the activity connected with the coming of the World's Sunday-school Convention to Tokyo, the Buddhists have been stirred to renewed efforts to hold the children for Buddhism. The Shinshu sect, the strongest Buddhist body in Japan, is going to spend millions of yen to start thousands of Sunday-schools in its temples throughout the Empire in commemoration of the emperor's coronation. This is one of the many methods of promoting their work that the Buddhists of Japan have learned of the Christians.—"The Banner."

The Sudan Interior Mission has recently opened three new stations. Ishanu, in the Yagba country is being worked by Mr. Craig, and Mr. Hummel is building at Zagun among the Rukuba tribe. The people are so delighted at his coming that they are pouring in presents of food for his use. The other new station, at Giagi, is the fourth station to be opened among the Tharis and is in charge of Mr. and Mrs. Stanley. For the first of these stations the Board has money for permanent buildings, but at the other two the workers are erecting temporary huts.

Are the Chinese papers interested in our mission work? They are interested in meetings and addresses as news. If we can show that our message makes better men, more power and wealth for China, they have another interest. If we can show that to love and honour God makes better citizens, more patriotism, and a stronger China, the Chinese newspaper will gladly print the message. Many a gospel sermon with Scripture texts can now be published in the morning newspaper in China.—"India's Women and China's Daughters."

The Polynesian church has the missionary spirit. No sooner has the Polynesian convert realized the significance of the divine love than he has become possessed by a desire to pass the good news on to others. From island to island, and from group to group, the evangel has spread, and the remarkable success of missionary effort in the Pacific has been due, not so much to the labors of the white missionaries as to the humble, but no less heroic, efforts of the native Christians. In addition to their important home work, something like £75,000 per year is contributed by the Polynesian churches, for foreign effort.

The following letter, received by a missionary in South India, is typical of the mass movement toward Christianity: "We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have therefore resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We, therefore, beg you to come to us and preach to us (the helpless children of the devil) the good tidings, and turn us to the way of salvation. Hope you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnammada."—"Missionary Tidings."

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Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Christian Science, Falsely So Called, by Rev. Lovick P. Law.

This is a revision of Mr. Law's booklet with the same title issued some four years ago. In the introduction Rev. M. L. Butler, D. D., says: "All who desire to know the truth should read and digest this little volume."

42 pages. 5x6½ inches. Lovick P. Law, Si-
loam Springs, Ark. 10 cents. J. H. R.

**Twelve Systematic Studies in Tone Produc-
tion**, by A. Francke.

This is a correspondence course in vocal culture that presents much interesting material and suggestion for the public singer and speaker. Voice training is one of the most difficult subjects to treat by correspondence, but the author of this little work has made his instruction very clear and concise.

12 pages. 6x8½ inches. Drake School of
Music, Auditorium Building, Chicago. \$1.00.
J. B. T.

Christian Science Against the Bible, by Rev. N. P. Hunt. Five of the six sermons in this booklet show the thorough contradiction between the teaching of Mrs. Eddy and the Bible, touching sin, man, Satan, the Bible and Christ. The last and sixth of the sermons, ranks Christian Science as one of the several adversaries that were predicted in the Scriptures and is the very shadow of the Antichrist himself.

102 pages. Rev. N. P. Hunt, 22nd and Wal-
nut Street, Louisville, Ky. 25 cents.

J. H. R.

**Life Abiding and Abounding; A Bible Study
in Prayer and Meditation**, by Rev. W. H.
Griffith Thomas, D. D.

In the introduction the author says: "The first chapter of this book is an amplification of an address delivered at Keswick; the second is a much enlarged form of a Bible reading given at Northfield, and subsequently issued as a booklet, and is not now available in that form." The author's name guarantees the excellence of the contents.

79 pages. 4½x6½ inches. Bible Institute Col-
portage Association, Chicago. 40 cents net.

J. H. R.

Where Faith Sees Christ, by the Rev. C. I.
Scofield, D. D.

This is a series of four addresses given by
this great Bible teacher at the Seaclyffe Bible

Conference several years ago, and now pub-
lished in book form for the first time, we be-
lieve. They cover the subjects of Christ on
the Cross; Christ in Glory; Christ Dwelling
in the Believer, and Christ's Coming Again.
The editor of "Our Hope" in his brief preface
says: "They contain the finest of the wheat."

81 pages. 5x7½ inches. Our Hope Office,
456 Fourth Avenue, New York, N. Y. Paper,
20c. J. M. G.

The Orangeman, by John H. Findlay.

This is a good story of the struggles in the
northern part of Ireland between the Protes-
tants and Roman Catholics at the beginning
of last century. There are some touches of
history which take the story out of the realm
of pure fiction. The Irish vernacular, or, as it
is sometimes called "brogue", claims a large
place and the Irish wit runs through the story.
The superstitions and ignorance of the Irish
Catholics are ridiculed in the true Irish way.

328 pages. 5½ x 7½ inches. The Westminster
Press, 509 South Wabash Avenue, Chicago.
\$1.25 postpaid. J. H. R.

Israel and the War, by Thomas L. Chalmers,
and **The European War from the Bible
Standpoint**, by Rev. Willis F. Jordan, are two
booklets that are timely, the former being in
the way of an appeal for help in providing for
the spiritual needs of more than a million
Jews in New York City, the latter being a con-
tention that the result of the present European
war will issue in the destruction of the Turk-
ish Empire and the restoration of the Jews to
Palestine with the recognition of the Pope in
his regained temporal power. The first book-
let has 72 pages, price 20 cents; the second
has 22 pages, price 5 cents. C. C. Cook, 150
Nassau Street, New York. J. H. R.

The Dynamic of All-Prayer, by G. Granger
Fleming.

The author treats the subject of prayer in
short, readable chapters, but his thinking is
deep, and he evidently knows whereof he
speaks. Perhaps the best commendation of
the work is found in the words of Dr. Andrew
Murray, who wrote to the author as follows:
"I have been looking out for some intimation
of the publication of 'The Dynamic of All-
Prayer.' I do trust that you will not allow
anything to hinder you in giving its message to
the church of Christ."

193 pages. 5x7½ inches. Oliphants, Edin-
burgh and London, 2s. 6d. net. L. W. G.

Building up Business by Mail, by William E. Clifford.

This is not a religious book, but contains suggestions about building up secular business by the proper use of the mails, that would be very profitably studied by the church in these days, when advertising has taken a place in its activities that cannot be displaced. Chapter twenty-five gives suggestions as to how to get live men for churches and how to magnetize sermons. The very low price of the book will attract many purchasers.

448 pages. $5\frac{1}{2} \times 8$ inches. The Business Research Publishing Company, Chicago. 54 cents, postpaid. J. H. R.

Grace and Power, by Rev. W. H. Griffith Thomas, D.D.

This volume embodies the substance of addresses given at various places in England and the United States. It is devotional, and we have not only the general excellence to be expected from the author, but by his visits to Keswick and his work at Northfield, we recognize him as peculiarly qualified to treat such subjects in an exceptionally helpful way. A single chapter of this volume on sanctification is worth many times what the book costs. If its suggestions are regarded, it would lift many a child of God into Beulah land. This book should be in the devotional library of everyone.

192 pages. $5\frac{1}{4} \times 7\frac{1}{4}$ inches. Fleming H. Revell Company, New York, \$1.00 net. J. H. R.

Verbal Inspiration, by the Rev. J. A. O. Stubb.

Considering its compass this is the best and most valuable treatise on the subject that has come to our table in a long while. It ought to have a wide circulation as we believe it would be blessed to the wavering faith of many a minister of the gospel. There is a testimony in the book for which we are particularly grateful, i. e., that "today almost the entire Lutheran church of America holds to this belief," that is, the verbal inspiration of the Bible. The germ of this book was a paper presented before the Madison-Chicago Conference of the Norwegian Synod of the Lutheran church, and subsequently enlarged to its present size.

108 pages. $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Lutheran Publishing House, Decorah, Ia. J. M. G.

The Soul of a Child, by Stuart Nye Hutchison.

A child who had listened to this series of forty-eight story sermons would be richer, in at least seven ways. (1) He would have had presented to him Jesus Christ, the Son of God, who died upon the Cross for the sins of the whole world, and who arose again from the

dead. (2) That He is the only cure for sin in each life, and the only hope for each life in the future. (3) He would be inspired to desire and to cultivate all Christian virtues, honesty, patience, obedience, humbleness, gentleness, self-forgetfulness and love. (4) To trust God for strength in time of temptation whether it be great or small. (5) That a Christian boy or girl bears a responsibility to others. (6) He would be inspired to seek the source of God's will—the Bible—not once a week, but every day in the week. (7) That prayer is the greatest source of power in the Christian's life.

The sermons are short, simply written, with illustrations which are attractive to children, and, which, in most instances, really illustrate. While we may not accept every statement, nor the author's use of one or two Bible stories, on the whole the collection is a rarely good one. When we remember that these sermons are to be preached in the presence of parents, we cannot but appreciate the fineness of perception shown in presenting truths which apply to both parents and children, in such a way that the parents understand, and the children remain unconscious of the fact of double application.

191 pages. $5\frac{1}{4} \times 7\frac{1}{2}$ inches. Fleming H. Revell Company, New York. \$1.00 net. E. G. J.

The International Standard Bible Encyclopædia. Professor James Orr, M. A., D. D., General Editor; Bishop John L. Nuelson, D. D., LL. D., and President Edgar Y. Mullins, D. D., LL. D., Assistant Editors; Rev. Morris O. Evans, D. D., Ph. D., Managing Editor.

Our readers will be particularly interested in this important work because the editor of this magazine and the Dean of the Moody Bible Institute, is one of the contributors to its pages. Among the contributors, we note also several names appreciated by the Moody Bible Institute in the sense that they have been lecturers on its platform. This is true of the general editor, Dr. Orr, and of the following whom we name in alphabetical order: The explorer, Dr. Edgar J. Banks, the late Professor Willis J. Beecher, Professor Melvin G. Kyle, the late President William G. Moorehead, President E. Y. Mullins, Sir William M. Ramsay, Professor A. T. Robertson, Professor George L. Robinson, Professor John R. Sapp, Professor W. H. Griffith Thomas, The Rev. John Urquhart, and Professor G. Frederick Wright.

This encyclopædia measures up to the place occupied by "The Encyclopædia Biblica," edited by Cheyne; "The Dictionary of the Bible," edited by James Hastings, and also "The New Schaff-Herzog," except that the last-named includes general as well as Biblical topics.

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In this review we cannot do better than quote in part from that which appeared in "Bibliotheca Sacra," October 1915, as follows:

"The call for such an elaborate work in competition with the Bible dictionaries mentioned is seen in its character. The dictionaries of Cheyne and Hastings, are vitiated for popular use by the critical views which permeate them. The 'Encyclopædia Biblica' is radical in its treatment of questions pertaining to the history both of the Old Testament and of the New; while 'Hastings's Dictionary' tries to strike a balance by having about half of its articles conservative, while the others are radical, though without presenting the arguments on the other side, which might serve as an antidote. The situation of a country pastor possessing only one or the other of these dictionaries is deplorable. On a large number of important subjects he is at the mercy of misleading and dogmatic statements which he has no adequate means of criticizing.

"Turning now to the character of the present encyclopædia, it should be said, that, while it is prepared from a conservative point of view, it is not absurdly conservative. From beginning to end it is the work of scholars who know whereof they write. While presenting the conservative interpretations of Biblical facts, the presentation of the contrary views is made with commendable fullness, so that the reader may judge for himself. In several cases both sides of a question are presented by different writers. For example, 'Criticism of the Bible,' a conservative article by Dr. Orr, is followed by a moderate presentation of the other side by Professor Burton Scott Easton. The article on 'Baptism,' by A. T. Robertson, presenting the view of the Baptists, is followed by one written by the late Professor Thomas M. Lindsay, presenting the non-immersionist view, and by another written by Professor W. H. T. Dau, giving the Lutheran view. The article on the 'Lord's Supper' is treated in a similar way by authorities belonging to different denominations.

"The Encyclopædia is specially strong on the archaeological side. Professor Melvin Grove Kyle writes on 'Archæology and Criticism,' 'Joseph,' 'Moses,' 'Pharaoh,' 'Plagues of Egypt,' 'Tell el-Amarna Tablets,' etc.; while Dr. Pinches, of the British Museum, writes on 'Amraphel,' 'Babel' (Babylon), 'Elam' (Elamites), 'Hammurabi,' 'Nineveh,' 'Table of Nations,' etc.; Professor Sayce, on 'Assyria,' 'Canaan' (Canaanites), 'Moabite Stone,' 'Nineveh' (Library of), etc.; Professor Albert T. Clay, on 'Ashurbanipal,' 'Babylonia,' 'Sargon,' 'Sennacherib,' 'Ur of the Chaldees,' etc.; and Professor Camden Cobern, on 'Alexandria,' 'Palestine' (Recent Explorations), and 'Tahpanhes.'

The destructive criticism of the Old Testament is abundantly answered by Harold M.

Wiener in articles on 'Agrarian Laws,' 'Hexateuch,' 'Levitical Cities,' 'Pentateuch,' 'Priests and Levites,' 'Sanctuary,' etc.; by Professor Robert Dick Wilson, on 'Daniel,' 'Ezra,' 'Nebuchadnezzar,' 'Nehemiah,' etc.

"Thus it will be seen that 'The International Standard Bible Encyclopædia' meets an imperative and widely felt want. Ordinary students of the Bible have in this work a depository of facts and inferences relating to the religion upon which their hopes are based, to which they can turn with confidence that they are not being betrayed by immature theories and wild speculation, but are being led by scholarship which is both ample and sound.

Five volumes, Royal 8vo, 3541 pages. The Howard-Severance Company, Chicago. Price, \$30.00.

J. H. R.

The Indo-American Bible Booklet Society, an account of its origin and history, by Rev. A. W. Rudisill, D. D., General Secretary of the Indo-American Bible Booklet Society.

Dr. Rudisill is well known as the founder of the Methodist Publishing House at Madras, India. The story of the founding of this organization leading up to the work of the Indo-American Bible Booklet Society, is of a thrilling interest. Dr. Rudisill was able to learn in a few weeks the details of processes which generally require years to master; his story gives convincing evidence that the Holy Spirit illumines the mind and equips for any service to which God calls. The fruit of all this work, however, was the sending forth of tiny booklets, in many languages, containing the "word of the Cross," with manifest blessing from God.

The well known Scotch theologian, Dr. W. D. Moffat, says: "It is a wonderful story from every point of view. Whether we think of the early days of the 'Little Press' in America, used for the glory of God, or the singular gifts of money sent in unsolicited for this press in India, or the way in which Dr. Rudisill was forced to learn all the arts and crafts connected with it, or the skill and efficiency of native Indian workmen in turning out such high-class work, both in type and printing, or the combination of circumstances which brought to him the one message that was to fill these tiny booklets; or the scientific discoveries that have gone to the creating of the machinery and trades by which such a press has become a possibility in our time, we can surely see that from beginning to end God has been in it. It is another of the 'Miracles of Modern Missions,' a story of faith, heroism, grit, and devotion to Christ, as impressive as any that has a place in the annals of missionary trials and triumphs."

179 pages. 6 x 9½ inches. A. W. Rudisill, Lock Box 556, Baltimore, Md. Cloth \$1.00; paper 50 cents.

L. W. G.

Notes and Suggestions

A WOMEN'S HOTEL IN CHICAGO

A hotel for women to cost \$125,000 is to be built in Chicago by Charles E. Dawes, a prominent banker, as a tribute to his mother. Rooms will be rented for ten cents a night. The hotel will be somewhat similar to the Rufus F. Dawes hotel for men, erected in Chicago some two years ago.

ROMAN CATHOLICS OPPOSE BILLY SUNDAY

The work of Billy Sunday in Baltimore is opposed by the Roman Catholic church, particularly through the Lithuanian, the Bohemian and Polish districts of the city, where the priests have great influence. These priests fear the result of individual surrender of the whole heart to the Lord.

THE CHRISTIAN HOME ORPHANAGE, COUNCIL BLUFFS, IA.

This Institution has existed for thirty-three years and now, under the management of H. R. Lemen, is appealing for help as the receipts last year fell off nearly \$9,000. The orphanage is non-sectarian and cares for orphans from all parts of the United States. Mr. Lemen will gladly give information respecting the Institution and its needs.

LAKE GENEVA Y. M. C. A. DATES

We note from the Y. M. C. A. "College Bulletin," quite recently issued, the following important "schools," and the date of holding them, at Lake Geneva, Wis., this summer. School of City Work, June 28-July 26; Physical Education, June 28-July 26; Industrial Work, June 28-July 12; Educational Work, June 28-July 12; Railroad Work, July 12-July 26; Boys' Work, July 12-July 26; County Work, July 12-July 26.

A NATIONAL FAULT

"When foreigners visit our stores, the national trait that impresses them most strongly is the extravagance and waste of the American people, and their comments on the folly and want of forethought are only too true. A French writer who made a study of American ways ascribed this tendency to the fact that money and prosperity had come so fast, and immense fortunes are made so quickly, that people's heads had been turned by the sudden change from poverty to wealth, and fancying that their prosperity will be perpetual, they have increased their expenditure beyond all

reason."—Natalie H. Snyder in "The Presbyterian Banner."

A COUNTER-BLAST OF CRITICISM

Years ago certain critics of the Bible insisted that some of the leading texts of the New Testament Greek were "doctored" so as to prove Christ's divinity. Mr. Buchanan of Oxford University has carefully considered the subject and in "Bibliotheca Sacra" says that the very reverse of the charge is true. He says the same thing is true with reference to the person and work of the Holy Spirit. We quote however in brief his finding only as to the divinity of Christ:

"Utterances such as, 'My teaching is not man's but his that sent me,' were altered into 'My teaching is not mine, but his that sent me,' and 'In him was the life of God' into 'In him was life.' St. Paul's rejoicing that he has preached unto the nations 'the gospel of the glory of the Son of God,' was altered into a rejoicing that he 'may make the gospel without charge,' all mention of the Son of God being eliminated. My researches have shown me a hundred cases where the Deity of Christ is pared away by alteration in the manuscripts and not a single case where the opposite has taken place. It is not too much to say that all the great heretical movements of the early centuries have left their marks on the text of the New Testament that we lovingly use."

MISCELLANEOUS

A Hebrew Christian Publication Society has been recently formed on an inter-denominational basis in New York City. All the publications of the society are for free distribution. As yet the most of them are tract prepared by B. A. M. Shapiro, a lay-reader in the Protestant Episcopal Church. The office of the new society is 83 Bible House, New York City.

During May, many of the great denominational and interdenominational meetings will be held: The Inter-denominational School of Missions will convene at Denton, Tex., May 23 for a six days, meeting. The Presbyterian General Assembly (U. S. A.) will meet at Atlantic City, N. J., May 18. The United Presbyterian General Assembly will meet at Cleveland, O., May 24. The Presbyterian General Assembly (U. S.), will meet at Orlando, Fla. May 18.

The Northern Baptist Convention will meet at Minneapolis, Minn., May 16-24.

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

R. G. Heddon reports good meetings at Dallas, Wis.

K. L. Cramer and son held meetings in Pittsburgh, Pa., during April.

Hart and Magann opened a tabernacle meeting at Troy, N. Y., with a good outlook.

Albert Turkington and party closed a campaign with 130 conversions at Sykesville, Pa.

Harold F. Sayles writes from Sparta, Mich.; "I just closed a good work here with 125 own souls."

Frank O. Cunningham held meetings in the First Baptist Church, of Ansonia, Conn., during March.

Haudenschild and Pugh held a meeting at Waxahachie, Tex., with good attendance and deep conviction.

A. John Fitt reported a good meeting at Cheraw, Colo. The membership of the church was more than doubled.

Harry Dixon Loes assisted Ongram E. Bill in meetings with good results. He next went to Michigan City, Ind., beginning April 2.

Lewis Sperry Chafer gave a series of addresses at the First Baptist Church, Harrisburg, Pa., March 27, 28.

T. T. Lake, of Shamokin, Pa., closed a successful revival with the First Baptist Church, Lewistown, Pa., assisted by Thomas G. Marsh.

T. E. Phillips held meetings in the state of Maine during February and March. A number of conversions were reported at the various services.

Lovick P. Law and party closed meetings at Fairfax and Tarkio, Mo., also Tahlequah, Okla. In the last place a church debt of over \$9,000 was raised.

E. H. Baker and party closed their campaign at Oceanville, N. J. early in March, with good results. They next went to Port Republic, N. J.

Wilson A. Pugsley held a campaign at Great Valley, N. Y. and Eden, N. Y., closing February 13. Many took a stand for God at the meetings.

Harold F. Holbrook conducted meetings at Bushnell, Ill., a hard field for evangelists. 87 accepted Christ. He next went to Chambersburg, Ill.

J. C. Rinehart reports a good meeting at Madisonburg, O., closing March 28. Many found Christ. His next meeting opened at Lorain, O., April 2.

James B. Ely sends us a report of the Lemon Hill Association, Philadelphia, which is conducting theater meetings Sunday nights. The work is very encouraging.

Jay J. Pease held meetings at White-Cloud, Mich., where 125 accepted Christ, after which he began meetings in the Sacramento Boulevard Methodist Church, Chicago.

The Stewart-Chapman Party held a campaign at Himrod, N. Y. in March. They have open dates for May and June, and may be addressed at Prattsburg, N. Y.

"Miss Sarah C. Palmer and party closed a four weeks campaign in the First M. E. Church, New Castle, Pa.; over 75 joined the Family Altar League."—J. H. Clemens, pastor.

W. E. Biederwolf closed his work in Norristown, Pa., with good results. He had the hearty cooperation of the pastors and every effort made was considered successful.

"We have just closed the season's work with the greatest victories and all around best year of our nine years work. God is good and we find Him sufficient for every need."—C. A. Kemp.

Frederic J. Baylis closed a meeting in the Methodist Protestant church, Muncie, Ind., with 160 conversions. He next went to Inwood, Long Island, to assist Roby F. Day, pastor.

Lockett Adair closed his revival meetings at Evansville, Ind., with over 300 professions and 100 added to the church. His next meeting was held at Geary, Okla., with a good number of conversions and reclamations.

The Clark Evangelistic Party closed a successful meeting in the First U. B. Church in Salina, Tex., with 105 conversions and over 90 accessions to that church. The party next went to Topeka, Kan.

"The D. B. Bulkley Party opened a union meeting in Forest City, Ill., the Baptist and Methodist Churches uniting. The Holy Spirit is working, and has the right of way in the meeting."—W. L. Swartz.

George W. Anderson held meetings at Jackson, Mich., for six weeks. A large number of conversions and reconsecrations were reported. The churches have taken on new life, and are doing more aggressive work.

The West Philadelphia, Darby and Delaware County campaigns held by the Nicholson and Hemminger Party, with the tabernacle at Darby, resulted in a large number of conversions and reconsecrations.

C. B. Brooks, singer, reports he has been engaged in a meeting at Charlestown, W. Va., in the Central M. E. Church. Church members were revived and back-sliders reclaimed. 150 professed conversion.

"We are just closing a splendid campaign with eight churches in Detroit, Mich. We have had splendid cooperation from the very beginning. Many have decided for Christ." Milton S. Rees.



The George Wood Anderson Evangelistic Party, Who Recently Conducted a Successful Campaign at Jackson, Mich.

Top Row: Lawson C. Reid, Pianist; W. Earle Smith, Chorister; Richard Branstons, Shop Worker; Rev. Frank B. Lane, Director Children's Work.

Bottom Row: Carl Leonard, Business Manager; Mrs. Anderson; Dr. Anderson; Miss Agnes Smith, Director Women's Work; Rev. Conover, Advance Organizer; Thomas Lewis, Soloist.

James R. Smith reports meetings in Iberia, Mo., were held for ten days. The work began in the Congregational academy, and altogether 75 conversions were reported. Mr. Smith next went to Dupon, Ill.

Clyde Lee Fife and party were at Pomona, Cal., in April. A large number of conversions and good attendance at the tabernacle were reported. The party goes to Lodi, Cal., to open a meeting April 30.

H. C. Grimes held a series of meetings for three weeks at Ganges, Mich., assisted by Mrs. Grimes and his son Homer. They have open dates and may be addressed at Ceresco, Mich.

R. L. Moyer closed a campaign in the East End Gospel Tabernacle, Williamsport, Pa. March 12. There were many conversions, and a quickening of the spiritual life in the church. He next went to Middleburg, Pa.

The Knapp Evangelistic Party closed a campaign in Lyons, N. Y. There was much opposition, but souls were saved and backsliders reclaimed. The party next went to New York City for meetings during April.

John M. Linden closed a tabernacle campaign at Churchville, N. Y., April 9, with numerous decisions for Christ. April 19 he opened another campaign at the Calvary Baptist Church, Rochester, N. Y.

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MacMinn and Kellam held meetings in the Methodist church at West Chicago, Ill., with a goodly number of conversions and an awakening of the church members. They assisted Rev. Jonathan Thompson, pastor.

Floyd John Evans reports two successful meetings in Michigan; at Freeland there were 250 decisions. After a number of lectures on prohibition in various cities in Michigan, he went to Topeka, Kan., for a union effort.

The Misses Paige and James report: "We are at present engaged in a meeting at Frankville, Ia., where God is blessing our labors. We had a diphtheria scare which caused the meeting to be suspended several days."

Thomas J. Noonan, Superintendent of Doyers Street Midnight Mission, New York, sends the annual report of the mission. The work has been well supported, for which they are grateful to the public.

C. A. Jones assisted evangelist Griffin, at Galt, Mo., during March. They next went to Kansas City, Mo., and then to Battle Creek, Mich. Mr. Jones later assisted Dr. Webb of the First Baptist Church, Battle Creek, Mich.

The Charles Reign Scoville Party closed their seven weeks campaign at Keokuk, Ia., April 9. There was an unusually large number of decisions and a large thank offering made to the evangelist. The party next went to Nevada, Mo.

Dr. Ray Palmer assisted by W. A. Babbitt, singer, held meetings in the Central Baptist Church, Newman, Ga., closing April 2. A number of the converts united with the various churches, and the whole town felt the influence of the meeting.

Mrs. L. M. Aldridge was leading the chorus in the Methodist (South) campaign in Winfield, W. Va. during the month of March while her husband was busy making preparations for some campaigns to begin in the early fall.

A Bible and Prophetic Conference was held March 22-29 in the Knox Presbyterian Church, Toronto, Can. The speakers included Rev. William Evans, D. D.; Rev. Ford C. Ottman, D. D.; Rev. Canon Howitt; and Rev. W. H. Griffith Thomas, D.D.

Vernon B. Cleveland writes: "We have finished our work at DeWitt, Mich., and held a week of special services at Rosebush, Mich., where the church was revived. He next went to Coral, Mich., to assist Charles Astrom, pastor of the M. E. church.

B. J. Minort, pastor of the Baptist church at Tilden, Neb., writes: "C. L. Martin and L. Anderson held a ten nights series of meetings here. The church was crowded, and people were anxious to keep the meetings going. There were nearly 200 professions."

The Mills-Huggins Party report as follows: "We closed a meeting at Middleton and Eagle, Ida., with 138 converts at Middleton; and organized a gospel team of 70 men; there were 152 converts at Eagle, and we organized a gospel team of 75 men and 60 women.

Theodore H. Osborn and party began meetings March 19 at St. Johnsville, N. Y., under discouraging circumstances. The tabernacle, seated 2,000 people. A peculiar condition in connection with this meeting was that the



Theodore H. Osborn

four churches in the town did not take any interest in the meetings, which were promoted by the business men, the W. C. T. U. and the Christian people of the town and community. Mr. Osborn is known as the "Drummer Evangelist." The meetings were to close April 30.

The Weigle Evangelistic Party closed a meeting at Lewistown, Pa., early in March, with a large number of conversions, and many added to the churches. Their next meeting was held in Berwyn, a suburb of Chicago, beginning March 19. Large delegations were in attendance from other nearby suburbs. They go next to Fairmount, N. D.

The Charles R. Goff Evangelistic Party conducted a tabernacle meeting at Bedford, Ia., for five and a half weeks, resulting in numerous conversions and reclamations. A Men and Boys Gospel Association was organized to send groups of men to neighboring towns.

The Claude A. Gunder Party closed a five weeks campaign in Onawa, Ia., March 19. There was a good attendance at the morning prayer meetings, and the afternoon meetings at the tabernacle, as well as in the business houses. The party next went to Sheldon, Ia.

The Franklin-Leonard Party closed a campaign in Bonaparte, Ia., March 29. Many were brought to Christ, and the Christian people blessed and strengthened. Their previous meeting at Milton, Ia., greatly strengthened the prayer meetings, Sunday-schools and work in general.

Dora Schmidt, Payson, Ill., writes as follows: "We closed a meeting last night at Burton, Ill. G. A. DeFlone has been a blessing to us. We had 39 conversions; 19 uniting with the Presbyterian Church, where the meetings were held. All the converts are young people."

Alexis D. Kendrick, Pastor of the First Baptist Church, Vernalia, Ga., writes: "We closed a revival with 92 decisions and a number of additional professions, who will unite with other churches. We were assisted by evangelist L. C. Wolf and Mr. Jesse Williams, who led the singing."

E. R. Hermiston writes: "We are having a meeting of power and blessing at Santa Rosa, Cal. The chapel car is crowded every day, and the Baptist church every night. This has been a hard field, and the churches have had a hard struggle, as it is the great center of the hop and wine industry."

Miss Harriet E. Ferris assisted the pastors at Sidney, Ia., during a three weeks union evangelistic campaign. The pastors conducted the services and Miss Ferris had charge of the music and directed a chorus choir, besides doing the solo work. Miss Ferris has some open dates, and may be addressed at Shenandoah, Ia.

Charles P. Meeker, writing from Freeman, S. D., says: "Last night the hall was packed and people sitting on the platform steps and standing. We had a great service and good results. If the interest increases at the same rate the next two weeks, I do not know what we will do with the people who will try to get into the hall."

Norman H. Camp recently conducted special evangelistic meetings with the Christian church of Greenville, O., of which Rev. J. Douglass is pastor. Special sermons on the second coming of Christ were delivered, which proved helpful. He next went to the Kimb Avenue Evangelical Church, Chicago, to assist Louis C. Schmidt, in April.

Robert A. Allen, Superintendent of the Christian Rescue Mission, Saginaw, Mich., writes: "We have just closed a three weeks campaign with the best results we have had in several years. 65 expressed a desire to lead a Christian life and the workers of our mission and others were revived in their Christian lives. Fred S. Weaver was in charge of the work."

The Allentown (Pa.) Rescue Mission is preparing for its anniversary, at which the mortgage is to be burned. Superintendent Obadiah Becker was born and raised in Allentown, and started the mission work here fifteen years ago. He carried on the mission for six years in a rented building, but later secured the property.



Obadiah Becker

the mission now occupies, at 14 North Third Street, which is valued at \$10,000. The debt has just been paid, and the property now will be clear from encumbrances. Mr. Becker is a member of the Board of Trustees of the International Union of Gospel Missions. He conducts services in German as well as English. The other officers are E. J. Rapp, President, James Nagle, Secretary and A. E. Schliac, Treasurer.

G. E. V. meetings. He writes four days. C. E. C. every night. was asked meetings for success.

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G. E. Vinaroff assisted Rev. F. J. Turner in meetings at Sheboygan, Wis., early in April. He writes: "The meetings have continued only four days, and the Lord has saved souls. Rev. C. E. Odell from Milwaukee is preaching every night." Mr. Vinaroff also states that he was asked to return to Rittman, O., where meetings had previously been held, to teach music for a short period, which he did with success.

"Dr. Francis E. Smiley has just closed a two weeks meeting at Timnath, Colo. We have never seen a community so moved of God. Some of the most earnest personal workers were among the converts of Dr. Smiley's meetings here three years ago. The evangelist has gone to other fields, and we have begun to harvest results. On Sabbath, we received the first fruits, 46 members. Several entire families confessed Christ."—B. F. Mitchell, pastor, Presbyterian church.

The fourteen months report of the Sunshine Rescue Mission, Jim Goodheart, superintendent, Denver, Colo., reveals large activities in this mission. The total income for the period was \$23,326.06. H. W. Moore, president of the mission, says: "It would be impossible to figure the value of Jim Goodheart's unique and constructive work in this city, and because it is shot through and through with the love of God and with the gospel of Jesus Christ, figures become hopelessly futile."

"The Claude A. Gunder Party closed a campaign of five weeks at Glenwood, Ia. Over 900 accepted Christ. The campaign was remarkable in the number of gamblers, drunkards and others that gave up their old life of sin. A live gospel team was left to perpetuate the work. We have added two more members to the party, Rev. Frederick W. Long, who will be assistant evangelist, and Thomas Jefferson, who will be tabernacle man and do shop work."—Bess B. Gunder.

"Mrs. Butts and I assisted Rev. Christian F. Reisner at the Grace M. E. Church, New York City, in January, 150 uniting with the church. We are now at Medina, N. Y. This is my third meeting at this place in twenty-two years. The first was a union of all the churches, and Rev. John H. Elliot and I were associated at that time. Many of the young people that accepted Christ then are now the leaders of Christian work. We go next to Ashland, Ky."—Benj. F. Butts.

H. L. Stephens and party have been engaged in a tabernacle campaign in Penn's Grove, N. J., where the DuPont Powder Works are located, employing over 18,000

men. This town has grown from 2,000 to 20,000 during the last two years, because of the demand for powder, and men to make it. Big crowds attended the tabernacle nightly. Men are being aroused for God and hundreds coming out for the Lord. H. E. Storrs had charge of the music, assisted by a choir of 300, and a large orchestra.

The annual convention of the International Union of Gospel Missions will be held in Toledo, O., May 17-21. The Union is under the presidency of Mrs. Emma M. Widemore; and Mrs. John H. Wyburn of 316 Water Street, New York City, is secretary. Dr. Harris H. Gregg of St. Louis, will give a series of Bible studies at the convention, and Professor E. O. Excell with his pianist, Professor Roper, will have charge of the singing. The convention will be held in St. Paul's M. E. Church. G. F. Spreng, will be host.

Miss Helen Byrnes of the George T. Stephens Party, sends us a further report of the meetings held at Scottsdale, Pa., and mentions among other things her work with the boys and girls. She says: "When I first beheld about 200 at the evening service and saw their restlessness and their absolute indifference as to behavior, the burden became heavy and I prayed that God would give me the hearts of the boys and girls. It was not long before a change was evident. Some of the boys got a vision, and began to hold prayer meetings. A boy of twelve held a prayer meeting in the cellar of his home, and the interest was so great that the cellar was inadequate to hold the crowd, and they applied for the tabernacle annex. They had their own preacher, chorister, organist, and soloist. They had a certain number to do personal work, to avoid confusion, and not only did they hold meetings in the annex, but at every opportunity after school, they would meet in the homes, or in the basements of the different churches and hold prayer meetings. Hardly a service was held but what they had conversions, and the personal work done by these boys and girls was marvelous, and lasting. They really shamed the older folks." The party has been spending some weekes at Cadillac, Mich.

A BIBLE CONFERENCE IN HARRISBURG, PA.

An interdenominational Bible Conference will be held May 26-30 inclusive, in the First Baptist Church, Harrisburg, Pa. The speakers of the conference will be Rev. George E. Guille, of the Extension Department, Moody Bible Institute, and Pastor William L. Pettingill, editor of "Serving and Waiting." These brethren will devote their teaching be-

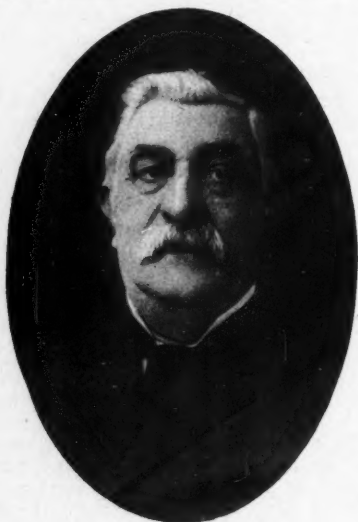
tween doctrinal and prophetic truth. Friends who can attend from nearby points will be gladly welcomed. Lodging can be had for 75 cents to \$1.50 per night. For further information write to either Fred Kelker, or W. G. Hean, Harrisburg, Pa.

DEATH OF JOHN STEWART

C. P. Meeker

John Stewart, just plain John without any trimmings, as he was wont to say, was born in Bellewood, County Down, Ireland, in 1840; he died at his home, 118 So. Central Ave., Chicago, Ill., March 28, 1916. He is survived by his wife, a companion of more than fifty years, and one son and a daughter.

His conversion, which was attended with striking circumstances and in connection with



John Stewart

the first few verses of Isaiah 43, occurred January 1, 1887, and not only saved him from a drunkard's career, but furnished the rescue missions with a loyal and consecrated worker. He was naturally endowed with a great heart of love and sympathy, and peculiarly fitted for this kind of Christian work because of a passionate longing for the salvation of those who were the victims of drink as he had been.

It is not to be wondered at, therefore, that he spent his entire Christian life in active endeavor to win these unfortunate men to Jesus Christ and a better life. He was actively associated with several rescue missions, among which might be mentioned "The Helping Hand," "The Peoria Street" and "The Bible Rescue Mission." Of the latter he was the active superintendent from the beginning, almost twenty years, holding that office at the

time of his death. To maintain this "door of hope" all those years, if the facts were narrated here, would furnish a most interesting chapter to the Acts of the Apostles, and give us an impressive example of heroic faith and love.

What is perhaps most interesting to the readers of "The Christian Workers Magazine," is the fact that Mr. Moody held this consecrated man of God in the highest esteem. One night during the time of the World's Fair in Chicago, while Mr. Moody was holding meetings in the Old Haymarket Treater on West Madison Street, not far from where The Bible Rescue Mission is located, seeing Mr. Stewart in the audience, he slipped from the platform to his side and said, "Come to the platform with me, Mr. Stewart, you are an inspiration to me every time I see you." Mr. Stewart took great delight in referring to this incident, and cherished it to the last as among the most precious memories he held of the late D. L. Moody. He took a deep interest in Bible study, held the Institute in highest esteem, and was always friendly to the students who came to assist in the work of the mission.

Thus they are falling from the ranks of this great field of service one by one. There is much need for earnest prayer that God will raise up a new generation of mission workers to take the mantles falling from the shoulders of these grand men of God so rapidly passing to their reward.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Ralph Atkinson—April 19-30, Lewistown, Mont.
Mrs. Daisy D. Barr—Apr. 23-May 21, Edinburg, Ind.
June 4-July 2, Zionsville, Ind.
Hay Bell—May, Canton, Ill., July, Centerville, Kan.
W. E. Blederwolf Party—April 23, Plainfield, N. J.
Chester Birch—May 7-28, Moweaqua, Ill.; June 11, Athens, Ill.
Mr. and Mrs. Benj. F. Butts—June-Sept., New York City, N. Y.
Chapman-Alexander Party—May 21-June 18, Keene, N. H.
Will A. Cheesman—May, New Castle, Ohio, and Coral, Pa.
Coale and Fisher—May, Tulsa, Okla.
H. T. Crossley—Apr. 30-May 14, Guelph, Ont., Canada.
John W. Erskine—May 7-28, Twinning, Mich.
Clyde Lee Pife and Party—Until Apr. 30, Pomona, Cal.; Apr. 30, Lodi, Cal.
A. John Fitt—Apr., Rulo, Neb.; June, Hartman, Colo.; July, Hay Springs, Neb.; Aug., Denver, Colo.
A. A. Fletcher—Sept. 24, Butler, Ind.
E. J. Forgery Party—Apr-May, Burlington, Ia.
May-June, Cape Girardeau, Mo.
Chas. R. Goff Party—Until May 7, Albion, Ia.
Claude A. Gunder Party—Until Apr. 30, Sheldon, Ia.
May 7-June 18, Boone, Ia.
Ham and Betts—Until May 1, Madison, N. C.; May 1-15, Livingston, N. C.; May 16-June 1, Norfolk, Va.
Harrington Party—May, Hancock, Wis.
Hart and Magann—Apr-May, Troy, N. Y.
Haudenschield and Fugh—Apr. 26-May 21, Gatesville, Tex.; May 25-June 12, Santa Barbara, Calif.
R. G. Heddon—Apr. 25, O'Neill, Neb.; June, Hillsdale, Wis.
E. R. Hermiston—Apr-May, San Francisco, Cal.
Harold F. Holbrook—April, Plymouth Ill.; May, Gilson, Ill.
Walt Holcomb—Apr. 23-May 15, Fayetteville, N. C.; May 21-June 18, Kahoka, Mo.

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Bob Jones Party—April-May, Gloversville, N. Y.
 J. B. Keadall—Apr. 18-May 7, Cambridge, Neb.
 P. H. Kadey—Apr., Grass Lake, Mich.; May, Pigeon, Mich.
 G. A. Klein—Apr.-May, El Reno, Okla.
 Lovick Pierce Law Party—Apr. 23-May 7, Warren-ton, Mo.; June 4-23, Dahlart, Tex.; July 2-23, Roscoe, Tex.; Aug. 1-14, Siloam Springs, Mo.
 Victor Lightbourne—May, Norfolk, Va.
 John M. Linden Party—Apr. 19-May 14, Rochester, N. Y.
 Frank E. Lindgren—May, Loranger, La.; June, Reife, Ia.; July, Steamboat Springs, Colo.; Aug., Mt. Harris, Colo.
 J. J. Lowe—Apr., Buffalo, N. Y.; May, Shallow Lake, Ont., Canada.
 E. P. Lyon—May, Lathrop, Cal.
 Milford H. Lyon Party—May 14, Calumet, Mich.
 McIntosh Evangelistic Party—Apr. 23-May 14, New Albany, Miss., May 21-June 11, Marlin, Tex., June 18-July 9, Rogers, Ark.
 Nelson and Clark—May, Long Prairie, Minn.
 Brackett and Leonard—May, Waubay, S. D.
 O. A. Newlin Party—June, Rockdale, Ind.
 J. W. Oborn Party—May, Adair, Ia.
 John C. O'Hair—Until April 30, Pleasanton, Tex., May-June, San Antonio, Tex.
 Miss Sara C. Palmer Party—April-May, Clifton Springs, N. Y.
 L. K. Pascock—Until May 28, Fulton, N. Y.
 J. K. Pease and Party—April, Chicago, Ill., May, Alexandria, Minn., July 2-9, Sault Ste. Marie, Mich.
 W. A. Pugsley—May, Sennett, N. Y.
 Rayburn and Laraway—Apr. 23-May 21, Broken Bow, Neb.
 Milton S. Rees—May 17, Boston, Mass.; July, Rochester, N. Y.; Aug. 14-21, Wiers, N. H.
 F. E. Rimanoczy—Apr. 30-May 21, Avon, N. Y., May 28-June 11, W. Salamanca, N. Y.
 Runyan and Rueckert—Apr. 23-June 4, Houghton and Hancock, Mich.
 Harold F. Sayles—Apr. 23-May 9, Oak Park, Ill., May 14-30, Stanton, Mich.; June 4-20, Fowler, Mich.
 Chas. Cullen Smith and A. C. V. Gilmore—Apr. 12-May 7, Jamestown, N. D.; May 10-28, Woonsocket, S. Dak.; June 11-July 2, Crandon, Wis.; Sept., Tabor, Ia.
 E. J. Smy, Jr.—May, Arcade, N. Y.
 Geo. T. Stephens Party—Apr.-May, Traverse City, Mich.; Fall, Fremont, Ohio.
 Henry W. Stough Party—April-May, Knoxville, Tenn.
 Alfred Sturgeon—Apr.-May, Carpenter, S. D.
 Wm. A. Sunday Party—May-June, Kansas City, Mo.
 Chas. F. Weigle Party—May, Fairmount, N. Dak.
 Owen O. Wiard—Aug. 13-20, Green Lake, Wis.
 E. L. Wolslagel, Apr. 16-May 7, Charlotte, N. C., May 12-23, Asheville, N. C.; May 28-June 11, Elberton, Ga.; June 12-19, Social Circle, Ga.; June 20-23, Moultrie, Ga.; June 25-July 9, Ashboro, N. C.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Anti-Saloon League in America, Indianapolis, Ind., June 26-30, 1916.
 Bible Sunday, May 7, 1916.
 Children's Day, June 11, 1916.
 Christian Workers' Conference, Bible School Park, N. Y., July 19-31, 1916.
 Erieside (O.) Bible Conference, July 21-30, 1916.
 Fourth Centenary of Reformation of Martin Luther, October 31, 1917.
 General Assembly of the Presbyterian Church, Atlantic City, N. J., May 18, 1916.
 Green Lake (Wis.) Bible Institute, July 31-Aug. 13, 1916.
 Hebrew Christian Alliance Conference, Philadelphia, Pa., May 2-5, 1916.
 International Federation of Christian Workers Convention, Siloam Springs, Ark., Aug. 8-13, 1916.
 International Missionary Union Conference, Clifton Springs, N. Y., June 13-18, 1916.
 International Y. M. C. A. Convention, Cleveland, O., May 12-16, 1916.
 International School of Missions, Denton, Tex., May 29-June 4, 1916.
 Mildmay (London) Conference, June 20, 21, 1916.
 Missionary Education Movement Summer Conferences for 1916:
 Blue Ridge, N. C., June 27-July 6.
 Asilomar, Cal., June 30-July 9.
 Silver Bay, N. Y., July 7-16.
 Estes Park, Colo., July 14-23.
 Ocean Park, Me., July 21-30.
 Lake Geneva, Wis., July 28-Aug. 6.
 Whitby, Ont., Can., July 3-10.
 Knowlton, Que., Can., July 12-19.
 Wolfville, N. S., July 21-28.
 Mother's Day, May 14, 1916.
 Montrose (Pa.) Bible Conference, July 28-Aug. 6, 1916.
 Muskegon Bible Conference and Training School, New Concord, O., July 28-Aug. 6, 1916.

Northern Baptist Convention, Minneapolis, Minn., May, 1916.
 Northfield (Mass.) summer gatherings for 1916:
 Young Women's Conference (Section I), June 15-21.
 Student (Y. M. C. A.) Conference, June 23-July 2.
 Young Women's Conference (Section II), July 5-12.
 Summer School for Woman's Foreign Missionary Societies, July 14-21.
 Woman's Summer School for Home Missions for the East, July 21-28.
 Summer School for Sunday-school Workers, July 22-29.
 General Conference for Christian Workers, Aug. 4-20.
 Ocean Grove (N. J.) Camp Meeting begins on Aug. 25, 1916.
 Southern Baptist Convention, Asheville, N. C., May 17-22, 1916.
 Stony Brook (N. Y.) Conferences for 1916 as follows:
 July 10-30, Bible Institute.
 July 3-Aug. 5, Personal Work and Bible Class Conference.
 Aug. 6-13, Conference for Study of Prophecy.
 Aug. 14-19, Conference for Gospel Mission Workers.
 Aug. 20-27, General Bible Conference.
 Summer Conferences for Presbyterian Young People:
 Picono Pines, Pa., July 3-9.
 Winona Lake, Ind., July 11-18.
 Storm Lake, Iowa, July 11-18 (may be July 18-25 instead).
 Ovoca, Tenn., July 28-Aug. 4.
 San Marcos, Tex., July 28-Aug. 4.
 Hollister, Mo., Aug. 8-15.
 Hastings, Neb., Aug. 8-15.
 Winona Lake (Ind.) gatherings for 1916:
 Church of the Brethren, June 8-16.
 Summer School of Missions, June 23-30.
 Winona Bible School, July 3-Aug. 5.
 Winona Bible Conference, Aug. 18-27.
 Wisconsin Baptist Assembly, Green Lake, Wis., July 10-20, 1916.
 Y. W. C. A. Conferences as follows:
 Southern Student, Blue Ridge, N. C., June 6-16.
 Southern City, Blue Ridge, N. C., July 21-31.
 Eastern Student, Silver Bay, N. Y., June 23-July 3.
 Eastern City, Silver Bay, N. Y., July 18-28.
 Pacific Coast Student, Asilomar, Cal., August 1-11.
 Pacific Coast City, Asilomar, Calif., Aug. 11-21.
 Central City, College Camp, Lake Geneva, Wis., Aug. 11-21.
 Central Student, College Camp, Lake Geneva, Wis., Aug. 22-Sept. 1.
 Western City, Estes Park, Colo., Aug. 11-21.
 Western Student, Estes Park, Colo., Aug. 22-Sept. 1.
 Northwestern General, Seabeck, Wash., June 23-July 3.
 East Central Student, Eagles Mere, Pa., June 27-July 7.
 Pennsylvania School Girls, Camp Nepahwin, Canton, Pa., June 9-17.
 Town and Country, Conference Point, Lake Geneva, Wis., Aug. 22-Sept. 1.
 Eastern School Girls, Makonkey Camp, Vineyard, Haven, Mass., June 19-27.

A typical example of the external character of the spiritual direction peculiar to Jesuits is related quite ingeniously by the Jesuit Rist.

In a report to his Superiors the Jesuit Sarrazin there relates how, when at Erfurt in the winter of 1870-71, he prepared a French prisoner for death:

"All admonitions had been in vain. At last the Jesuit sent word to the sick man, through the Sisters of Mercy, that by acting thus he was providing for himself a funeral without

"What! A priest would not then follow my corpse?"

"Certainly not; none would be allowed to accompany you.

"Well, then, you may go quickly and fetch the priest."

"On the very same evening he received the Last Sacraments, and was thus prepared for death, which followed a few days afterwards."

—Fourteen Years a Jesuit by Count von Hoenbroech.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray preached at the Moody Tabernacle on March 24, and at a mass meeting for women in connection with union evangelistic services in Evanston, Ill., April 9. In connection with Dr. John Timothy Stone, he conducted a series of noon theater meetings, April 10-14.

Dr. Fitzwater: Mar. 31, Holland, Mich.—4th District C. E. Convention; Mar. 11, 18, 25, Apr. 1, 8, Union Bible Class, Moody Church, Chicago.

Dr. Russell: Mar. 12-19, eight days' union meeting, Hinton, W. V.; Mar. 26, Apr. 2, Apr. 9, North Shore Congregational church; Apr. 11, 12, Lake Superior Presbytery, Menominee, Mich.

Dr. Towner: Apr. 4, Moody Mission.

Mr. Gosnell: Mar. 17, 24, 31, Apr. 7, Union Bible Class, Pittsburgh, Pa.

Mr. Ralston: Mar. 12, Bible Class, 4th Presbyterian Church; Mar. 14, 21, 28, Apr. 4, South Side Community Training School.

Mr. Sellers: Mar. 13, West Side Community Training School; Mar. 14, North Park College; Mar. 19, Milwaukee, Wis., Park Ave. M. E. Church; Y. M. C. A., City Rescue Mission; Mar. 22-30, Detroit, Mich., Michigan S. S. Association; Apr. 2, Harvey, Ill.; Apr. 5, Baptist Training School; Apr. 6, County Convention, Cook Co. S. S. Association; Mar. 4, 11, 18, Union Bible Class, Moody Church.

Mr. Ketchum: Mar. 12, 19, Ridgway Presbyterian Church (A. M.); Mar. 12, Albany Park; Mar. 25, Moody Tabernacle; Apr. 1-16, Evansville, Ind., Grace Memorial Presbyterian Church.

Mr. Hammontree: Mar. 18-Apr. 8, Mobile, Ala.

Miss Johnson: Mar. 11, 18, 25, Apr. 1, 8, Union Bible Class, Moody Church.

THE CORRESPONDENCE DEPARTMENT

This Department enrolled 571 new students from January 1 to April 1, as compared with 450 for the same period one year ago.

On April 1st, there were 2,800 regularly enrolled students who were doing work, the largest number ever reported. Besides these, there were several large classes of students in the Scofield and other courses, whose members are not regularly enrolled, but who send in class recitations for examinations for grading. The total number under the teaching of this Department is, consequently, considerably more than 3,000.

As an indication of the many ways in which the correspondence courses are being utilized by students, a pastor in Michigan writes: "I am giving the Synthetic Bible Study Course to my people at our evening services, with marked increase of attendance."

Between November 27, 1915 and March 21, 1916, seven students completed the Bible Doctrine Course; ten the Practical Christian Work Course; four the Chapter Summary Course; fourteen the Synthetic Bible Study Course; six the Scofield Course; eight the Christian Evidence Course; seventeen the Evangelism Course; and seven the Introductory Bible Course, a total of seventy-three, representing twenty-three States and the following foreign countries: Canada, Mexico, England, India, Australia and New Zealand.

ITEMS OF INTEREST

Union meetings under the direction of the Practical Work Department were conducted for six weeks in the Norwegian church, Chicago. The evangelist, John E. Zoller, and workers, were all present students. E. Leslie Carlson had charge of the music; Clarice McIlvane had charge of the children's meetings; Mona Nichols and Rose Fetterolf assisted in the women's meetings. The ladies quartette of the Institute was also a feature. They had a full house every night except the last when they had two overflow meetings. The results of the meetings were very gratifying.

Dear Dr. Gray: I have just received a letter from Mr. Hoste telling me of the designation of Miss Newcomb to the station at Lachow, which as you know is where Mr. A. W. Lagerquist has been working for so many years, and where Miss Larsen, who graduated from the Institute a couple of years ago, is also serving the Lord. Mr. Hoste says about Miss Newcomb: "We believe that she is a promising young sister and I am sure that you are praying for her and Miss Larsen in this important center, and I hope that the Moody Bible Institute will send us some more like them before long."

The young men and women who come from the Moody Bible Institute to us we have always found well prepared for their service, and we will indeed praise God if He will lead more of them to go out under the Mission.

May the Lord continue to bless the testimony which the Institute stands for. Yours sincerely, Wm. Y. King, Secretary-Treasurer, China Inland Mission.

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Moody Bible Institute
Chicago, U.S.A.
CLASS
APRIL 1916

We Are His Witnesses
ACTS 5:32

Portraits (clockwise from top left):
 JAMES F. WILSON, JOHN C. FREDERICK, GEORGE C. FREDERICK, GEORGE H. FREDERICK, ALLEN C. FREDERICK, CHARLES F. LEHR, OLAF C. OLSEN, ELMER C. OLSEN, CLARA J. FREDERICK, JOHN H. FREDERICK, VICTOR C. FREDERICK, HENRY J. FREDERICK, HENRY J. FREDERICK, GARY E. FREDERICK, LILLIAN E. FREDERICK, MRS. ELLIEN H. FREDERICK, ARTHUR H. FREDERICK, HENRY J. FREDERICK, PETER J. FREDERICK, NEWBY J. FREDERICK, HENRY J. FREDERICK, ARTHUR H. FREDERICK, CHARLES F. LEHR, OLAF C. OLSEN, ELMER C. OLSEN, CLARA J. FREDERICK, JOHN H. FREDERICK, VICTOR C. FREDERICK, HENRY J. FREDERICK, HENRY J. FREDERICK, GARY E. FREDERICK, LILLIAN E. FREDERICK, MRS. ELLIEN H. FREDERICK, ARTHUR H. FREDERICK.

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Graduating Class of the Moody Bible Institute, Winter Term

WINTER TERM GRADUATION

The class exercises were held in the Moody Church, April 20, 1916, at 11:00 a. m. The reception to the members of the graduating class was given in the Women's Building at 5:30 p. m.

The public exercises were held in the Moody church at 7:45 p. m. The Dean of the Institute, Rev. James M. Gray, D.D., gave the graduating address.

The class numbered 'forty-three, seventeen states and nine foreign countries being represented.

Three were graduated from the Evening Classes, and seventy-three completed their courses in the Correspondence Department.

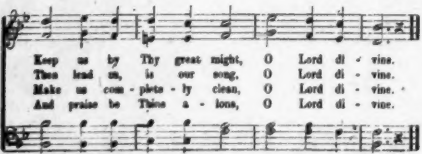
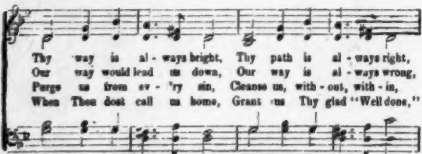
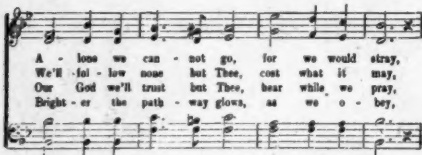
Show Us Thy Way.

April class song Moody Bible Institute, 1916.

JOHN E. SOLLER.

Psalm 119:1.

DONALD E. YOUNG.



Class Song of April, 1915

M. B. I. STUDENTS IN THE PRESBYTERIAN THEOLOGICAL SEMINARY AT LOUISVILLE, KY.

There are five of the Institute boys in this theological seminary, the only one in the United States under the control of the General Assembly of the Presbyterian Church, U. S. A. (Northern), and the Presbyterian Church U. S. (Southern), having been organized under its present name in 1901.

A goodly number of Institute men have taken studies in this seminary. O. L. Morgan, one of the five now at the seminary, was absent when the accompanying picture was taken.



Names of students left to right: J. M. Macmillan, D. L. Currens, F. J. Keifer, James Ferguson.

A COMMENDATORY LETTER, SHAMOKIN, PA.

"Dear Dr. Towner:—Many times before this I have felt like writing you a letter thanking you for the splendid work you are doing in training young people in music. We have with us just now Miss Elizabeth S. West, who has charge of the choir, sings gospel songs, and assists me in many other ways in my church work. My first assistant was Henry D. Clarke. Both of these young people were from the Institute and are splendidly qualified in music, but the thing that impresses me most favorably is the emphasis placed upon the message in the song. My thought has always been that you ought to emphasize the gospel message in song as much as in preaching and more than ever I am convinced that it can be done.

"The people of the congregation think that Miss West is a 'God-send' to our church. She has trained the choir until it is one of the finest we have ever had. The congregational singing has also been wonderfully improved and her solo work is wonderfully effective. Someone has said that she is a jewel, and she is. I pray that God may spare your life for many years to continue in this great work and I assure you that we will always give the Moody students the preference when we seek help in church work. I am, truly yours." A. G. Flexer, pastor, Trinity United Evangelical Church.

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TESTIMONY OF DR. W. H. GRIFFITH THOMAS

"I spent a month at the Institute last year lecturing and giving devotional addresses. I stayed in the building of the Institute and thus met members of the faculty and students every day. The association with the students was truly enjoyable, and their keenness about all things connected with Bible knowledge was remarkable. The memories of my visit will not soon or easily be forgotten. I was greatly impressed by the spirit of prayerfulness that seemed to dominate the entire institution.

"There was a delightful homelike atmosphere among the students, and the place seems as though all were members of a big family. Christian fellowship is fostered and every opportunity is given for dealing with spiritual problems and practical difficulties.

"I spent a week there four years ago, and this last visit only served to deepen the impression I then formed that the Institute represents one of the finest opportunities now offered to ordinary Christian men and women to obtain a thorough training in various methods of Christian service."—"The Life of Faith."

PERSONALIA

Samuel L. Riggs, '00, is pastor of the M. E. Church, Selma, La.

Frank M. Dunk, '09, is pastor of the First Baptist Church, Oglesby, Ill.

Wm. H. Hargrove, '98, is pastor of the M. E. church, Carthage, Mo.

O. Ernest Miller, '09, is pastor of the Baptist church at Mentone, Ind.

Fred E. Johnson, '10, is a freshman at Wheaton College, Wheaton, Ill.

Sivyer I. Nash, '13, is pastor of the Congregational church, Granada, Minn.

John B. Gresser, '94, is pastor of the Evangelical church at Hiawatha, Kan.

S. Wallace Mitchell, '04, is pastor of the Baptist church, Leechburg, Pa.

P. A. Erickson, '08, is pastor of the First Presbyterian Church, Edgar, Wis.

Arthur G. Emmons, '13, is pastor of the Methodist church of Elmwood, Neb.

Arthur W. Smith, '94, is pastor of the Methodist church, at Columbia Falls, Mont.

N. P. Olmstead, '98, is pastor of the Hope Congregational Church, Sturgeon Bay, Wis.

Elmer R. Heywood, '03, is pastor of the First Baptist Church, Georgetown, N. Y.

E. Clare Harding, '11, is music director of the First Christian Church, Jacksonville, Fla.

Reginald H. Stone, '06, has been engaged in missionary work for the past three years under the North Montana Conference of the Methodist Episcopal church, Milk River District, with headquarters at East Scobey, Mont.

Gwilym E. Jones, '11, is doing city mission-

ary work among the Welsh people of Chicago.

James W. Buchanan, '06, Foreva, Ariz., has charge of a government day-school for the Hopi Indians.

John W. Erskine, '98, Evart, Mich., has been engaged in successful evangelistic work for the past ten years.

W. D. King, '94, is pastor-at-large for the Nebraska Congregational Conference, Crete, Neb.

Jessie Rosetta Burton, '08, is Bible and mission-study secretary of the Y. W. C. A., Portland, Ore.

John L. Green, '93, is serving his eighth year as pastor of the First Presbyterian Church, Cuero, Tex.

C. N. McBrayer, '09, is pastor of the Methodist Episcopal church, Danville, Ind., while pursuing a college course.

J. L. Hedbloom, '94, is now in his fourth year as pastor of the First Baptist Church, Longmont, Colo.

W. C. Bowin, '05, has entered upon his third year as pastor of the First Congregational Church, Freeland, Mich.

Frederick H. Ream, '09, is the pastor and religious work director of the Helping Hand Institute, Kansas City, Mo.

Norman R. Curtis, '98, Denver, Colo., is in charge of the Indian missions of the Dutch Reformed Church in America.

W. E. Rose, '07, has had some very trying experiences since leaving the Institute, but praises God through them all.

Mary Cason, '08, also a former correspondence student, is church missionary for the Bellevue Baptist Church, Memphis, Tenn.

Harlan A. Riggs, '09, Lacona, Ia. is recovering from an illness and hopes soon to be able to resume his work as evangelistic singer.

H. F. Banks, '14, graduate of the Evening Classes, was ordained to the ministry in the Congregational church, Steamboat Rock, Ia.

Arthur W. Johnson, '04, is pastor of the Congregational churches at Thedford and Purdum, Neb., with headquarters at Thedford.

L. R. Lund, '02, is traveling missionary for the North Dakota evangelical Missionary Association, with headquarters at Cooperstown, N. D.

Lyell T. Lewis, '03, has been Boys' Work Director of three Y. M. C. A.'s during the past thirteen years. He is now with the Association at Fresno, Cal.

R. C. Stuart, '11, has left the pastorate and entered the evangelistic field. E. Warren Chapman will accompany him as soloist and chorus director.

Floyd H. Krueger, '14, student in the Evening Classes, has been licensed to preach by the Chicago Presbytery. He is attending the Seminary at Alma, Mich.

Oliver P. Harnish, '96, has been superintendent of mission work in the state of Louisiana during the past four years, as well as pastor of a church in Jennings, La.

William H. Forsythe, '09, who has been engaged in mountain work in the state of Tennessee since leaving the Institute, is getting good results through personal work.

Jesse A. Monkman, '99, after six years of successful evangelistic work accepted the pastorate of the M. E. church at Pella, Ia., where he is now located and doing successful work.

Edward J. Ely, '05, Atkinson, Neb., although occupied in secular work, is rejoicing for the Christian work he and his wife are enabled to do because of the training received while at the Institute.

Robert H. Cato, '00, pastor of the Methodist church, Cedar Rapids, Ia., writes: "I owe the success of my work to the guidance of the Holy Spirit, and my special training at Moody Bible Institute."

Truman M. Herber, '11, a missionary of the American Sunday School Union located at Thief River Falls, Minn., is working a field covering over four counties in the northwest corner of that state.

Phirman Edwards, '06, writes, "I often think of the good times I enjoyed at the 6:30 fellowship meetings and how they have helped me to be a better worker." Mr. Edwards is pastor of a church in Beverly, Ill.

F. A. Geisenheimer, '99, after leaving the Institute served three years, as a pastor in Missouri and Kansas. He has since been assisting pastors in their special meetings in more than 200 communities in the central western states.

Abbie Swales, '10, Fayette, Ia., writes that the way is opening for her to go as missionary to Africa. She covets an interest in the prayers of her classmates that she may be guided aright.

G. B. Strickler, '03, pastor of the Presbyterian church, Alice, Tex., writes: "My stay in the Institute is a source of pleasant memories. The experience has been of incalculable benefit to me, and I am always a booster for the school."

Percy W. Stephens, '11, evangelist, conducted special meetings in the First Baptist Church, Jacksonville, Ill. Feb. 12-Mar. 12, with Charles F. Allen, formerly with Dr. Chapman, as soloist. Mr. Stephens continues to preach each Sunday in this church until after Easter.

Walter M. Hopping, '93, for eleven years pastor of the Second United Presbyterian church, Buffalo, N. Y., reports that the membership of his church has grown from eighty to three hundred, and that plans are under way to build a \$30,000 addition to the church, half of which sum has already been raised.

F. E. Rockwell, '97, pastor of the Christian church, Madrid, Ia., reports that the attendance at his prayer-meeting services has gradually increased for over a year, and here is the secret: "As I love to teach the Word, we make much of the Bible in this service."

J. H. Davies, '96, has been connected with the American Sunday School Union for seventeen years, working in Iowa, Ohio, and Illinois. He is now general representative of the home district comprising mainly eastern Pennsylvania, with headquarters at Philadelphia.

M. Violet Burkett, '06, who worked hard to make "Ohio dry" writes: "I pray for you all at the Moody Bible Institute. God bless you. I have often said that I never expect to get so near to heaven in this life, as I did during my short stay at the Institute. It is a blessed place and is doing a blessed work."

George G. Laughlin, '05, pastor of the Beulah Baptist Church, Detroit, Mich., writes that his church has recently adopted a new financial policy whereby they are to give one-third of all money received for missions, and apply two-thirds to church expenses. During the past three years their church has greatly prospered.

Fred A. MacDonald, '09, pastor of the Pawcatuck Congregational Church, Westerly, R. I., continues to believe that the Bible is the only real source of inspiration and power for the preacher. He writes: "I have not found it necessary to resort to the newspapers or magazines for my themes for preaching, thanks to the Institute and its teachers."

John M. Macmillan, '09, formerly of Mt. Vernon, Ky., is now pastor of the Calvary Presbyterian Church, Louisville, Ky. He was ordained April 16, 1913, by the Bismarck Presbytery of the Presbyterian church, U. S. A. In connection with his church work he is pursuing studies in the Kentucky Theological Seminary.

Edwin F. Wright, '03, writes that when he became pastor of his present church in Steamboat Springs, Colo., the church had 45 members and was \$400 in debt. He has since received into fellowship 135 members, the debt has been paid, and a tent costing \$300 built to take care of overflow of the Sunday-school.

E. C. Cargill, '08, pastor of the Presbyterian church, Clarendon, Ark., for seven years, writes of his experience while at the Institute as a student and then adds: "I know of no other institution turning out so many men and women in this and other countries who are blessing society and really preaching the Word of God."

W. M. Kennedy, '07, pastor of the Congregational church, Hanford, Ia., reports that last year was a very successful one in his

(Continued on page 725.)

The Extension Department

A NEW EXTENSION WORKER

Mrs. Alveretta Warvel Bowman who has been doing fruitful work as a Bible teacher accompanying evangelistic parties, has been transferred to the staff of extension field workers.

She was graduated from the Institute in 1906, and comes to her present position out of a successful experience as a Bible teacher.

President Charles A. Blanchard of Wheaton College, Wheaton, Ill., says, concerning Mrs. Bowman's teaching for a month in that place: "I think it would be the universal testimony of all those who were conversant with her work, that she is a Bible teacher of the first order."

The Bible a New Book

That Mrs. Bowman's teaching made a profound impression upon the people of Wheaton is indicated by a letter written by the Rev. J. G. Brooks, pastor of the College Church, who says: So inspired have the people become by her Bible studies that they have organized two large union classes and they say "The Bible has become a new book to me since I heard Mrs. Bowman teach it."

Inspires a Desire to Study

At Cairo, Ill., Mrs. Bowman did Bible teaching during evangelistic meetings in the Presbyterian Church, and the pastor, Rev. Alfred M. Eells wrote a letter to the Institute in which he said, "Mrs. Bowman excels in Bible instruction. She also inspires a widespread desire to study the Scriptures."

Business Men Wanted More

Mrs. Bowman has recently delivered Bible lectures at East Palestine, O., during five weeks of evangelistic services. Her Bible teaching made such an impression that at the close of the evangelistic campaign, the business men who had been unable to attend her lectures which had been given in the afternoon, asked her to remain for two weeks longer and

hold Bible teaching services in the evening so that they might receive the benefit. Dr. David R. Turnbull, the minister of the United Presbyterian church, adds to the above information, the following:

Painstaking Organization

"The interest in her lectures has increased all the time from the first to the last. Among the most abiding results of our meetings, I think, will be the higher standard of practical Christian living very many of our church people have come to adopt through her teaching of the Word. The Bible classes she has left with us have been organized, not merely to last until she has left town, but with as much painstaking care as if she had expected to remain here and have her work with us always. She leaves many of our teachers with a new desire to enter whole-heartedly into their important work of Bible teaching and many others determined as never before to search the Scriptures."

"A Mighty Dynamic."

Rev. O. J. Moore, pastor of the Methodist Episcopal Church at East Palestine, O., makes this interesting comment:

"While Mrs. Bowman is a woman of genuine spirituality, it is evident that religious fervor is not with her a substitute for a consecrated mentality. It matters not what may be the social or intellectual character of her audience, Mrs. Bowman is perfectly at home and is master of the situation. Many of our people have been awakened to the importance of Bible study and many others have taken an advanced and positive stand in Christian life and service under her masterful and consecrated leadership. The largest church in our city could scarcely accommodate her Sabbath afternoon women's meetings and the reports that went forth from those great meetings was a mighty dynamic for consistency, reality and righteousness in hundreds of homes. Happy the people who come under the influence and enjoy the ministry of this winsome, consecrated woman."

EXTENSION WORKERS

Rev. George E. Guille lectured during March at Scottdale, Pa., and at Philadelphia. He spent April in Bible teaching in New York City and vicinity.

Mrs. Frances C. Allison spent six weeks with the Bob Jones Evangelistic Party at Connells-



Mrs. Alveretta Warvel Bowman

ville, Pa., and is now with the party in its campaign at Gloversville, N. Y.

Mrs. Margaret T. Russell conducted fruitful Bible teaching services for a week at Columbia, S. C., and then was engaged for a month in special services at Mobile, Ala., held jointly by the Y. W. C. A. and the Government Street Presbyterian Church. She closed April with meetings at Camden, Ala.

Miss Elinor Stafford Millar rendered service in March at Indianapolis, Ind., and Birmingham, Ala. Nearly every place visited by Miss Millar this season has already arranged for a return engagement for a longer period.

Rev. C. P. Meeker, evangelist on the Extension Department staff, recently concluded a short campaign at Dolton, S. D. At Freeman the liquor element tried to prevent the tabernacle being used, calling the fire marshall across the state to condemn the building upon grounds of unsafety, and when that failed they called the state building inspector and tried to have him condemn the structure. This also failed. A glorious victory was won for the cause of Christ.

BIBLE CLASS CIRCUITS

Nearly 2500 people are now receiving Bible instruction every week in the two circuits being conducted in Pennsylvania by the Extension Department; including the Pittsburgh Union Bible Class the total is nearer 3000.

Rev. John C. Page continues teaching the classes at Elmira, Wilkes-Barre, Berwick and

Hazleton. The work of these classes has aroused other places. Ben M. Lewis, general secretary of the Y. M. C. A. at Pottsville, Pa., wrote on behalf of that city asking whether they could not be included in the circuit, and on March 23 Mr. Page conducted the first session of the Pottsville class, with an attendance of 262, which has since increased to 372.

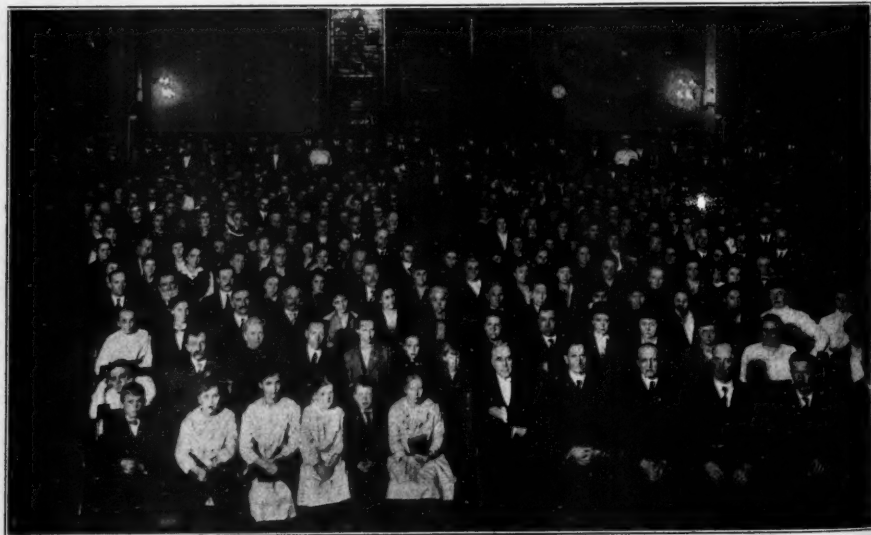
Rev. B. B. Sutcliffe is meeting success in the second Pennsylvania Bible class circuit. At Erie the class is held in connection with the Inter-church Federation. The plan is to hold four sessions in the outskirts and then hold the remainder of the series at a central point. The attendance reported at the first few sessions is, therefore, not so large, but in the end this plan will reach the largest number of people.

The attendance at the classes thus far held averages as follows: Meadville 203, Erie 69, Union City 206, Warren 425.

ANGY MANNING TAYLOR'S RESIGNATION

Miss Angy Manning Taylor, whose Bible teaching as a field representative of the Extension Department has brought blessing to so many groups throughout the country, has felt called of God to undertake a special work among the mountaineers of Appalachia, Va.

It is not an organized institutional movement which she has undertaken but a personal ministry on the part of herself and a



Bible Class Conducted by John C. Page at Berwick, Pa.

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few choice, devoted women who will labor among these people for their education and their salvation. Her many friends will wish her God-speed in the task.

She will also continue her general Bible teaching as she has opportunity.

WORKERS LOCATED BY EXTENSION DEPARTMENT

Gertrude Allison as pastor's assistant at Leavenworth, Kan.; Samuel L. Brown as pastor of Immanuel Baptist Church, Bellingham, Wash.; George Johnson, pastor Baptist church, Stromsburg, Neb.; Mrs. R. S. Coulter, Bible teaching, First Baptist Church, Elgin, Ill.; Carrie E. Morrow as church visitor, North Baptist Church, Flint, Mich. The following have been engaged for evangelistic services: W. W. Weaver at Elkins, W. Va., and at Austin, Ill.; D. S. Kellam, Mansfield, La.; Alex Asher, Ottumwa, Ia.; A. R. Shaw, Glass City, Mich.; H. D. Loes, Delavan, Wis.; Anne Andrews, Tampa, Fla., with evangelistic Stough; Harold Coffin, Centralia, Mo.; J. W. Henderson, Charleston, W. Va.

Rev. W. W. Ketchum, Director of the Practical Work Course conducted a series of evangelistic meetings at the Grace Memorial Presbyterian Church, Evansville, Ind., the first two weeks of April. He was assisted by Mrs. Ketchum and Harry D. Clarke. Reports indicate that God graciously blessed the meeting. On Sunday, April 9, there were seventy-six decisions.

PERSONALIA

(Continued from page 722.)

church. Referring to his stay at the Institute he says: "I cannot begin to tell you what it did for me—the fellowship of teachers walking with God—the friendship of fellowstudents and the conception I received of God, Jesus Christ and the Holy Spirit, are more than tongue can tell."

Clarence B. Gould, '06, chorus director and soloist for evangelist W. D. Hamilton, writes: "I have a kind place in my heart for the dear old Moody Bible Institute and often think of the days spent there, with much pleasure. The Lord has richly blessed my work for Him and crowned my life with some degree of success. I owe my start to the Institute for there I received the foundation training for this work."

Albert Halliwell, '07, after leaving the Institute spent four years at the Southern Baptist Theological Seminary, Louisville, Ky. He is now pastor of the Baptist church, Bunker Hill, Ind. Although he has been pastor only one year, his Sunday-school has more than doubled and his young peoples' meeting has grown from ten to one hundred and twenty.

He conducted his own revival services with good results.

W. C. Stevenson, '89, evangelist, recently closed a three weeks' union meeting in Wellston, O. The pastor of the Baptist church there, referring to Mr. Stevenson's work, says: "I need not speak to you of the real worth of his preaching and teaching—clean, straightforward in every utterance, deeply spiritual, reminding us of the work and methods of D. L. Moody, though he is by no means an imitator."

H. G. Hamilton, '07, pastor of the Pleasant View Baptist Church, Wren, O., in the "Ohio Baptist Bulletin," mentions a few of the things which help to make his the banner church of the association as regards benevolent objects. We can give only the gist of his letter:

"My ministry is a teaching ministry. We have an annual Bible conference, which I believe under God is a great means of blessing to our church. We stand absolutely for New Testament truth. I preach two sermons annually on Christian giving. No collections are taken, but a box is placed at the door where the offerings are received. Our only problem is the sin question. We are not interested in the so-called social service propaganda. For sinners we preach salvation through Jesus' blood. For the saint we preach fellowship with Christ the only means of service, and waiting for Him an inspiration to holiness."

BORN

To Mr. and Mrs. Walter H. Sinks, '09, at Wanang, Kiangsi, China, December 15, 1915, a son, Harry Theodore.

To Mr. and Mrs. Guy A. Fulton, '12, Great Falls, Mont., March 19, 1916, a daughter, Ruth Louise.

To Mr. and Mrs. Peter E. Friesen, '12, at Jansen, Neb., March 3, 1916, a son, Bernhard K.

To Mr. and Mrs. Gustave Magnuson, '09, at Grantsburg, Wis., March 9, 1916, a daughter, Corrine Esther.

To Mr. and Mrs. C. A. Gerber, '12, at Fort Wayne, Ind. Feb. 6, 1916, a son, Virgil Glen.

MARRIED

Rev. James Leon Hooper to Miss Rosalie Edwards, '12, at First Baptist Church, Hattiesburg, Miss., April 13, 1916. At home after July 1, 1916, Manila, P. I.

John Vogt to Miss Dora Wick, '07, at Jackson, Minn., January 5, 1916.

Mr. J. Clair Moore to Miss Edna Irene Page, '13, at Fredonia, Pa., March 29, 1916.

Bruce Evans, '05, to Miss Helen I. Cook at Bluffton, Ind., Feb. 9, 1916.

The Bible Institute Colportage Association

BOOKS AS BREAD OR POISON

By Rev. T. L. Cuyler, D.D., LL.D.

"Bring with thee the books," wrote the veteran Apostle Paul to Timothy. He sent the message from a Roman prison, where he was awaiting his trial. In this trying emergency the old hero bethinks him of his books—those silent friends that had never been unfaithful to him, those companions that had strengthened him for preaching at Ephesus, and equipped him for battle at Corinth. They could not be many, or else Timothy could not bring them in the "traveling-case" left at Troas. Paul was too poor to own many books. But with all his extraordinary, miraculous gifts of the Holy Spirit he needed these books. They were God's own revelations of His infinite wisdom and will, of the rules of life in this world and the mysteries of the world to come; they contained the "exceeding great and precious promises" and the experiences of the saints in the days of old. I like that message of the "old man eloquent." His was the feeling of Erasmus, "When I get a little money I buy books: if there is any left, I buy clothes."

We all agree that a noble man or woman who bears the image of Jesus Christ is worthy of love and reverence. Such are the living representatives of the Master. Now a good book is the very essence of a good man, wherein, "as in a vial," the excellent qualities of his heart and the matured products of his brain are preserved to us. All that gave the man beauty is recognized in his writings; all that gave him authority as a man of wisdom is preserved on his pages. We possess in books the best product of a choice Christian's mind and heart.

By means of books we can surround ourselves with the wisest and the most gifted men and women of every age and clime. Day and night they abide under our roofs, ready to converse with us, whenever we open the pages on which they have inscribed their thoughts. I can ask the opinion of a learned commentator as to the rendering of a passage of Scripture: I may be led by the experimental teachings of some devout believer, or kindled into burning enthusiasm by the fiery appeals of some stalwart reformer.

Truth is seed. It sprouts and takes root like a kernel of corn. Truth is self-propagating. Every true and valuable book is a seedbag or seedbasket. As it is borne over

the open furrows of the human mind the seed silently drops into the soil prepared for it, not to lie dormant or decay. Of the power of propagation and reproduction in human hearts and lives which books possess I might give a thousand illustrations. The most familiar one is that of Philip Doddridge and his bag of golden corn—the "Rise and Progress of Religion in the Soul." That book was the result of a godly mother's early teaching. In the next generation that book converts William Wilberforce, the immortal philanthropist. His book, the "Practical View," is blessed with the quickening of Legh Richmond, who in turn gives to the world the "Dairyman's Daughter" and the "Young Cottager." More than a century ago a lonely missionary to the heathens was praying and communing with God beside the upper waters of the river Delaware. He wrote down his spiritual revelations, his self-abasements, his struggles with besetting sins, his inlettings of heavenly light, his sweet experiences of the love of God. He never crossed his mind that any other human being would ever read them. But when Daniel Brainerd's hand had forgot its cunning, the great Edwards gathered those letters into meditations into a volume. It crossed the ocean to England's great University of Cambridge and fell like precious seed into the heart of a gifted young student. And so the home missionary Brainerd, under God, produced the celebrated foreign missionary Henry Martyn.

We need not go beyond our own experience for examples of the suggestiveness and giving qualities of truth from the printed page. How often, when our souls have become sluggish and our moral pendulum has swung lazily, a few lines from an aroused book have set the whole inner man in motion! There are times also when the most hopeful lover of Christ and his fellow-men grows disheartened: human nature seems poor some amendment; the Satan of pessimism assaults our faith and hamstrings our exertions. At such times we open such records of successful philanthropy as the "Life of George Müller" or such epics of missionary zeal as the achievements of Judson, and Duff, and Livingstone, and at once our faith revives like the dead child at the touch of the living body of God's prophet. Thanks to the hands that write, and the types that print, and the societies that circulate such spiritual tonics! A consecrated type may have a thousand consecrated

ongues. Paul, you were right! Bring the books! Scatter the tracts! They are leaves from the tree of life for the healing of the peoples.

If good books and tracts are of such priceless value, we cannot overestimate the pernicious influence of bad books. For a thoroughly bad book is the essence, doubly distilled, of a depraved heart. Did its author hate God? Then his volume will teach its readers to do the same. If the author be endowed with genius, then all the more mischievous the poison, just as a well-dressed, fascinating and fashionable rake is more dangerous than the bloated and ragged debauchee.

I wish to emphasize the vast importance and the far-reaching influence in time and in eternity of a strong sound and thoroughly evangelical literature. If millions have been poisoned by pernicious publications millions have been saved by the books or tracts which present Jesus Christ as the only Saviour. A sanctified press is one of the mightiest agencies to overthrow the works of the devil and to build up the kingdom of God.

A TRACT MILLIONAIRE

Evangelist N. H. Camp, 5416 Winthrop Avenue, Chicago, the author under God of "The Way of Life" tract of which more than a million and a half copies have been issued, is just ordering another edition of 100,000 and of asking by letters and this paragraph that friends interested pray for the circulation of 90,000 copies during the present year. Mr. Camp offers to send a sample of this striking tract to any inquirer.

A SERMON-READING SUPPLY FOR A PASTORLESS CHURCH

A novel plan for supplying the pulpit in a region where ministers are not plentiful was devised in Laramie, Wyoming, by the son of the late Dr. F. H. Arnold, one of the builders in of Presbyterianism in the Rockies. Mr. Arnold, himself an elder, wrote to five of the leading ministers of New York, asking each for some message to the people of the Rockies and enclosing a check sufficient to cover the cost of a book of sermons. Answers were duly received usually in the shape of a book of sermons with a particular message marked. These were read, one on a Sunday, by capable readers, who committed some of the messages to memory. At the end of the five weeks a vote was taken, the people stating to whose church they would go if they were in New York. The plan was quite successful in keeping the interest warm while the church was without a pastor.—"The Continent."

The books of the Moody Colportage Library series, including many by famous, helpful preachers, are excellently adapted for sermon-reading. An index to the sermons (as such) in the library has been prepared for distribution.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 11, 1916, to April 10, 1916, inclusive:

Prison Book Fund:	
71 Contributions	\$255.62
Africa Book Fund:	
2 Contributions	55.00
Alaska Book Fund:	
2 Contributions	12.00
Army and Navy Book Fund:	
2 Contributions	13.55
Hospital Book Fund:	
1 Contribution	10.00
India Book Fund:	
1 Contribution	10.00
Lodging House Book Fund:	
1 Contribution	10.00
Lumber Camp Book Fund:	
7 Contributions	15.10
Military Camp Book Fund:	
2 Contributions	3.00
Mountain Book Fund:	
9 Contributions	77.00
Seamen's Book Fund:	
2 Contributions	8.00
Spanish "Way to God" Book Fund:	
1 Contribution	20.00
"Widows and Fatherless" Book Fund:	
1 Contribution	50.00

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from March 8, 1916, to April 10, 1916, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:	
New Hampshire, 250 books.	
New Jersey, 335 books, 300 Gospels, and 10 Four Gospels.	
New York, 525 books, 780 Gospels, and 50 Four Gospels.	
Indiana, 55 books, and 30 Gospels.	
Louisiana, 35 books, 130 Gospels, and tracts.	
Alabama, 100 books.	
Connecticut, 125 books, and tracts.	
Mississippi, 74 books, and 25 Gospels.	
Rhode Island, 280 books, and 250 Gospels.	
Kansas, 25 Four Gospels.	
Colorado, 15 Gospels.	
Kentucky, 30 books, and 30 Gospels.	
Virginia, 100 books, 25 Gospels, and 25 Four Gospels.	
Michigan, 270 books, 250 Gospels, and 25 Four Gospels.	
Iowa, 335 books, 500 Gospels, and 20 Four Gospels.	
Pennsylvania, 35 books.	
Nebraska, 200 books.	
Illinois, 175 books, and 125 Gospels.	
South Carolina, 25 books.	
Minnesota, 430 books, 150 Gospels, and 35 Four Gospels.	
Ohio, 580 books, and 400 Gospels.	
Lumber Camp Book Fund:	
Wisconsin, 250 books, and 25 Four Gospels.	
Seamen's Book Fund:	
California, 100 books.	
Lodging House Book Fund:	
Illinois, 153 books.	
Mountain Book Fund:	
North Carolina, 120 books.	
Hospital Book Fund:	
Illinois, 30 books.	
Spanish "Way to God" Book Fund:	
Florida, 50 books.	
Arizona, 100 books.	

Has GOD Called YOU?



I secured 120 subscriptions in two months, while soliciting in Wisconsin. I would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions.
—P. J. Andressen



It affords me pleasure in recommending The Christian Workers Magazine scholarship plan to anyone hungering for a broader knowledge of God's Word. I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day.
—D. A. Chapman



for entrance to The Institute.—Sadie Ponge



I take pleasure in recommending to anyone this plan, who is contemplating coming to The Moody Bible Institute. I am now enrolled in the Institute and enjoy my work very much. The spiritual and mental training is wonderful.—Mildred Couch Robinson



I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy. I secured 125 subscriptions in two weeks; all I met were willing subscribers, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

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by not responding to the call?

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To any earnest young man or woman, pastor or Christian worker who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute, who shall send in 150 new annual subscriptions, cash with order, within five months from the date of acceptance of this offer, The Christian Workers Magazine will provide a scholarship for one term (fifteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students enrolled. 150 Subscriptions to addresses in the city of Chicago are necessary on this scholarship offer.

Candidates will send orders to The Christian Workers Magazine, 163 Institute Place, Chicago, and must complete the payment for the required total of 150 subscriptions within the specified time. In case of failure to fulfil this condition, the publishing agent will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Suggestions An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

A pastor needing a trained layman to assist him, will find the scholarship plan an advantageous one for educating a young man or woman from his own congregation.

The scholarship plan may be used to extend the term of training for a student already in attendance at The Moody Bible Institute.

A series of scholarships may be planned, insuring the beneficiary, for instance, at least a year's uninterrupted stay at the Institute.

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163 Institute Place Chicago, Illinois

I heartily recommend this method to obtain the comparatively small amount of funds necessary to secure what I believe to be the best instruction in the Bible or in Bible Music, that can be obtained anywhere.—Minerva S. Weil



We are very glad to recommend this plan for securing a scholarship to anyone wishing to enter The Moody Bible Institute. We are now soliciting subscriptions for the magazine.—Mr. and Mrs. D. E. Young



I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class, is this: I considered no effort too great which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rests and where I have enjoyed the happiest two years of my life preparing for the service of our Lord and Saviour, Jesus Christ.—Geo. F. Orloff



I am grateful for the opportunity presented by The Christian Workers Magazine to secure a scholarship to The Moody Bible Institute, and would recommend this plan to anyone who loves the Word of God and is anxious to study it. I would recommend to anyone to begin work immediately. As a rule it requires some time and effort to secure the necessary number of subscriptions. I worked four months to secure the necessary number. Some may succeed in less time.—Myrtle P. Harrod



It is with pleasure I recommend obtaining subscriptions to this magazine to secure a scholarship or money towards the expense of attending The Moody Bible Institute. I was able to obtain about forty subscriptions in ten days during our summer vacation. Most of them among the church members of Des Moines. It enabled me to leave this Magazine in the homes of people where the Word of God is appreciated and to come into personal contact with the people and, in many cases, to speak a word for our Saviour.—Beniah Mac Millan



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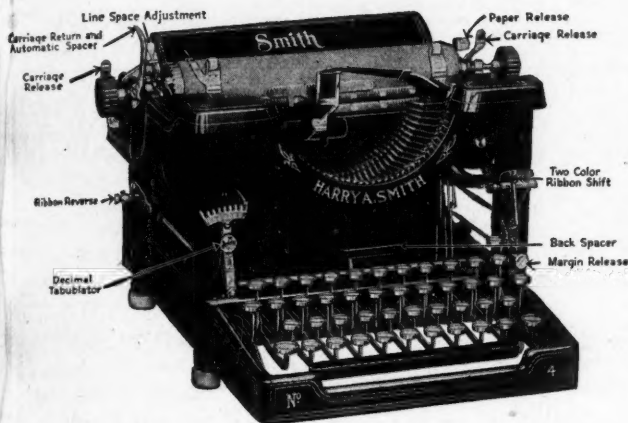
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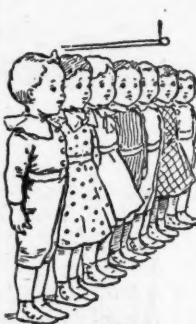
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"I was led by the Lord to examine your advertisement of your pamphlet 'The coming of the Lord draweth nigh.' After doing so, I got a copy and hold it as a treasure, and I am sure I shall be able to get another. Praise His matchless name. Why Hallelujah! the prospect is too much. Praise His name. He now bears witness with me that I am ready for the coming of the Lord. I enclose the stamps necessary to get a dozen, but I have been obliged to recede to a dozen for so very little, but when He comes, He will reward every man according as he had done."

"Since receiving your pamphlet I have been reading them over, parts of them several times, and I have I think, enjoyed them more than any other treatise on these subjects. The 2nd coming of Our Lord I have thought to be a difficult subject to handle. I have thought it to be an abused one. I have enjoyed in yours,

the tenacity with which you adhere to the Scriptures, and the absence of unproved statements."

"I think your uses of the 'feasts' are splendid, i. e., as antitypes are to me beautiful as well as true, and your method of counting of time a revelation to me, and in fact I follow it all through with an increasing interest and delight."

"The booklet 'The Coming of the Lord draweth nigh' or 'The Times of the Gentiles,' came into my hands a fortnight ago. I thank God for it. Several important points have been cleared up for me—notably the **beginning** of the 'Times of the Gentiles.' Ezek. 1:2, etc., etc."

"Enclosed is my check for \$2.00 for 100 copies of 'The Coming of the Lord Draweth nigh.' For 20 years I have read and studied everything. I could get hold of upon the subject of the Lord's coming. Your pamphlet is the best from the particular view point taken that I have seen."

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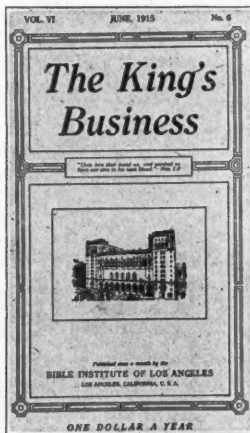
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During February and March, 1916, a great Union Evangelistic Campaign was conducted in Keokuk by Charles Reign Scoville and party. One of the most faithful and efficient members of the party was Thomas Penn Ullom, Assistant Evangelist, who commended himself to the churches and people of Keokuk by his personality, his spirituality, culture and scholarship. By his breadth of vision and deep spiritual life Dr. Ullom is a man well-fitted to do the work of an Evangelist. His freedom from sensationalism, his grasp of the truth, his ability to grip men, and his sweet reasonableness make him a man that churches may employ without apology or excuse. In view of these qualifications we, the members of the Ministerial Association of Keokuk, commend him to the fellowship of the churches everywhere in the work to which God has called him.

Done by vote of the Association.

(President) REV. FRANK G. BEARDSLEY, PH. D.,
Pastor Congregational Church.
(Secretary) REV. H. B. McELREE,
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Commendatory words of the Akron Ministerial Association respecting Rev. Thomas Penn Ullom and His work in Akron

AKRON, OHIO, May 10, 1915.

Recognizing the gentlemanly bearing, the rich scholarship, and the deep spirituality of The Rev. Thomas Penn Ullom, B. D.,

BE IT RESOLVED: That we, as the Ministerial Association of Akron, Ohio, commend him to any church or union of churches that may desire the service of an evangelist.

Dr. Ullom was associated with the Charles R. Scoville Evangelistic Company. He stood out prominently as a man of culture and spirituality, and while in Akron, Ohio, endeared himself to the hearts of ministers and held the full confidence of the co-operating churches.

(Signed) REV. U. S. DAVIS, President.
R. H. ROCKWELL, Secretary.

For further information, address

THOMAS PENN ULLOM

163 Institute Place, CHICAGO, ILL.

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OF THE

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Evangelist Milferd H. Lyon, D. D., follows with a message of unusual value, on

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